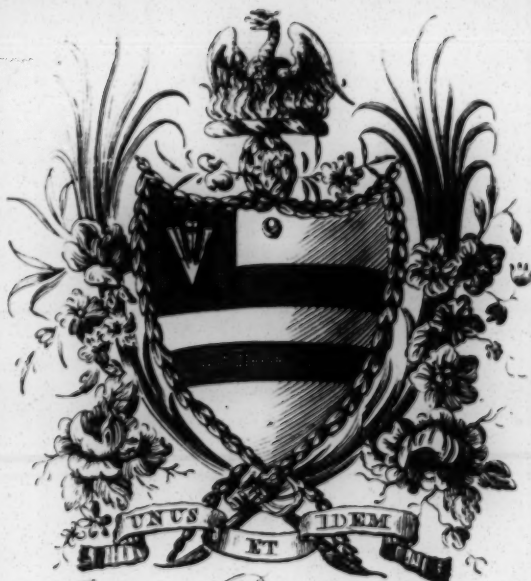
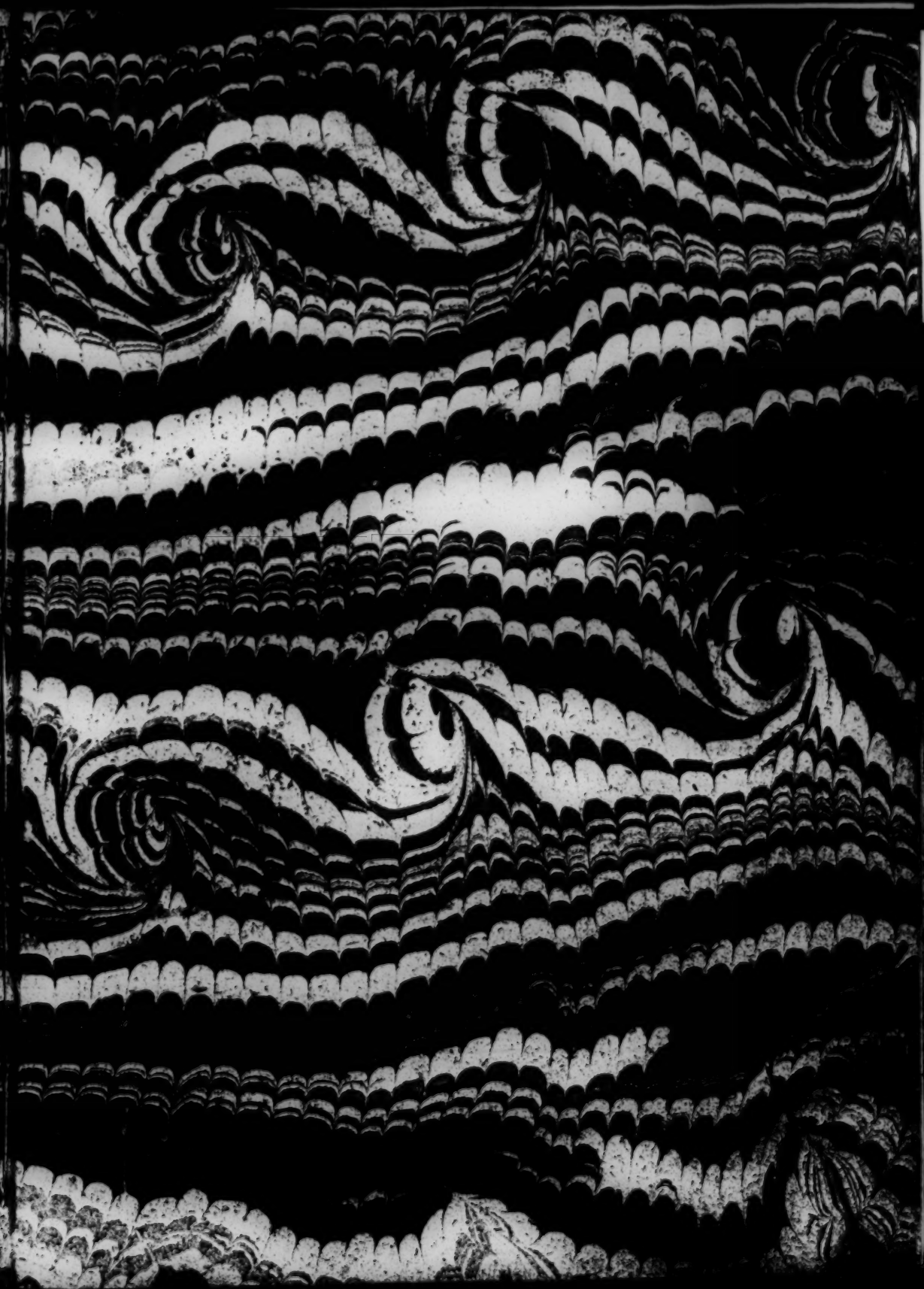


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J. H. P.

Perfect

In the account of Books printed by The Westbury
in 1711 I find this sermon mount ^{three times} three in
Octavo but cannot perceive this in Quarto.

De immensa dei misericordia.

A sermon of the excedynge great mercy of god
made by the most famous doctour maister
Erasmus Rotterodamus,

Translated out of Latin

into englishe at the

request of y most

honorable

& vertuous

lady the lady

Margaret Countesse of Sas

seylbury.

ry.





TO the moste honorable lady the lady
 Cositefe of Salis bury Gentian Heruet
 her humble seruaunt gretynge.



Cynge and vnderstandynge
 mooste honourable lady your great
 mynde and depe affection bothe to-
 warde all maner of lernynge and spe-
 cially towarde that / whiche eyther exciteth or tea-
 cheth vertue and goodnesse / and cōcerneth y way
 of our saluacion / I haue translated out of Latin
 in to englishe a sermon of Erasmus of the mercy
 of god : the whiche trāslated for you and dedicate
 vnto your ladyshyp / I thought it shuld be a good
 dede / if for your ladyshyps pleasure it were prin-
 ted & spred abrode : and where as afore lerned me
 only dyd get out both pleasure and great frute in
 redyng of this boke / now euer y mā as wel rude
 as lerned maye haue this sermon of the mercy of
 god as cōmon vnto hym as y mercy of god it selfe
 is. And as touchyng y cōmēdacion eyther of the
 autoz or of the warke I knowe y tenderneſ of my
 wyt moche more skender than y I can be able to
 beare y weyght of suche an entpyse / and I reken
 to be moche better to holde my tonge vtterly frō y
 preyſyng than of them to speke to lytel / & for faute
 of wyt to minishe theyr excellēce. Yet nethelſſe it
 ſemeth expediēt vnto me y by your ladyshyp bres-
 ly other folke may knowe how noble is y autoz of
 this warke / and how moche we be boude to hym
 for it. The autoz of the boke is Erasmus Rotcro-

A. ij.

damus /

damus / whom my preyfes can no moze ennoble /
than þ son with a candell may be made clerer . He
is the man / to whom in lernyng no luyng man
may hymselfe cōpare : and nat only passeth them
that be alyue / but also from the most part of olde
autoꝝ hath beraft þ price / and nat onely paynēs
and gentils but also Chyristen doctoꝝ . He is þ mā
that whan in his first dayes trouthe was far hyd
in the depe baynes of the grofide / and moze ouer
it was prohibeted as a thyng beyng worthy deth
þ no man shulde foꝝ her enquire / he dyd nat suffre
the worlde to be confouled with suche a maruay
lous darkenes / and eyther he hath digged bp ma
ny lymes of trouth / oꝝ at the lest he hath restored
vs free liberte to scrche her . He is the man that to
Isaac may be compared / the whiche dygged bp
the goodly spyngyng welles / that the Philistiēs
dystroyed and with dyꝛte and douge ouerfyl . The
clere spynges of the holy scripture that þ Philis
tiens had so troubled / so marred / and so defiled þ
no man coude dꝛynke oꝝ haue the true taste of the
water / they be now by his labour and diligence
to their olde purenes and clerenes so restored that
no spot noꝝ erthly fylthe in them remayneth . and
though þ Philistiēs dyd all that they coude to dis
stourbe hym from his holy purpose and þ amōge
the people by the reason of them / he was greatly
hated and enuied / yet at the last as it chauceth al
way vnto them that with a bolde stomake i theꝝ
good dedes do contynue / excellent vertue hath oꝝ
uercome enuy . Whan frō this mā there can come
out

out nothyng but both it is excedyng pfitable and
of euery syde all perfect / me thynketh þ this litell
treatise beyng in euery poynt as perfect as any o-
ther be in profit / nat only gyueth no place but also
greatly passeth : for where afore all the warkes þ
he made were profitable but specially to one kyde
of men / his *Prouerbes* / his *Newe Testament* /
and many other treatises onely to lerned men / of
the boke of þ *Instruction of princis* the most pro-
fit redouñdeth to princis . This boke only with the
boke called þ *knype* or *wepō* of a *Christe* souldiour
hath so far spredde abroad his frutefull branches
þ there is no man but great frute gether he may
out of it / excepte he that thynketh that it maketh
no matter whether he be damned or saued . And
as for the knype of a *Christen* souldiour whiche he
nameth *Enchiridion* hit byngeth the man out of þ
way of viciis and leadeth hym in the way of ver-
tue and the path of saluacion. This lytell treatise
of the mercy of god teacheth a man to ascribe no-
thyng to hym selfe but al to gether to the mercy of
of god seyng that the fre wyl it selfe that we be in-
dewed with all / is the fre gyfte of almyghty god /
and except it were by hym made clerer it shuld be
so darke with the rust of the original synne that þ
image of vertue in it shulde neuer be fast printed.
And who so euer beyng entred in to þ kyngdome
of god by baptyme doth ascribe any thyng to his
owne wysedome / to his merites and to his deser-
uynges / and nat knoweledgeth euery where his
owne feblenesse trustyng vpon the fre grace & mer-
cy of

cy of almyghty god / it is to be drade lest for mercy
that is euery where redy for hym that calleth / he
proue the sore and rigorouse iustice of god. Nowe
let vs se whether it be moze expediēt for a mānes
saluacion eyther by iustice to be feared from synne
or by mercy to be intyced bothe to loue and to ver-
tue. Justice with her sore thretnynges cōpelleth
a mā to flee vice and ingendzeth in hym a certayn
bōdly feare / that hit is an odious thȳg vnto hym
to cōmyt synne nat for the hate it selfe of synne but
for feare of punysshment. Mercy contrary to it put-
teth afoze a mannes face the vnspekable loue of
god towarde hym / the whyche so loued hym ꝑ he
dyd nat spare his onely sonne for his sake / the in-
credible benefittes / the infinite desyre of hys sal-
uacion / the cōtinual callyng vpon hym to bynge
hym to the euerlastyng blyss. Of ꝑ other syde she
sheweth hym as if it were in a glasse / the weakes-
nes and feblenes of a man / the perilles that he is
compassed about with / the calamities / the misery
ꝑ wretchednes that of euery syde do vtterly hym
wzappe / and that in so many myschiues there cō-
mieth no succour but fro the mercy of god / do nat
all these ingēdre in hym a certayne chuldish loue
towarde his father that he wyl perfourne his cō-
maundementes nat for feare of punysshment nor
for loue of rewarde / but for bicause it pleaseth his
most louyng father : And that he accompted this
a very great rewarde to do the thynge that dothe
lyke suche a good father. And where as it is sayd
that the feare of our lord is ꝑ begynnyng of wises-
dome

dome though the same feare somewhat cōcerneth
 the drede of iustice / yet I reken that it is nat to be
 taken for that bondely feare þ maketh vs to drede
 þ soze punysshementes / but for that that maketh
 vs to loke about that we do nothyng that shulde
 displease our most louyng father / orels feare with
 out loue longeth to a cruell tyrant that careth nat
 for the peoples hatred so they feare hym / and nat
 to þ most merciful lord & father of vs al / whose
 loue towarde mankynd neyther with mynde can
 be comprehended / nor with wordes any thyng ex-
 pressed. The whiche seynge that he loueth vs so
 moche / and that al our helpe and succour cometh
 from hym / let vs set al our trust and confidence in
 hym / withdwyng al our trust and our hope frō
 al mortal thynges and frō al mortal mē. Yf we be
 in nede let vs cal vpo hym / he is benigne / he is li-
 beral / he gyueth gladlyer than other do take / if so
 þ we make hym nat a negarde in askyng of small
 thynges & vnworthy of hym to be gyue. If we be
 in synne let vs call vpo his mercy being soz and re-
 pentant. Whan so euer a synner is truly repentāt
 he forgyueth al maner of synne. Here amonge mē
 they þ do forgyue synne haue nat al an egal power:
 som cases be reserued to þ pope / & of þ popes hym
 selfe power som do put a great dout: but god hym
 selfe is he þ hath rule both in heuē & in erth / there
 is no dout þ of his autozite & power can be made.
 If we desire to come to theuerlastyng felicity and
 eschewe the feareful peynes of hell / let vs beseeche
 his mercy to kepe vs frō synne / & gyue vs strēgth
 to

to fulfyl his wyl and his cōmandementes / and so
done let vs put vs al holle to his pleasure & mercy
and let vs nat trust vpon certayne bayne prayeris
the whiche with moche erroꝝ be spꝛed amōge mē:
as though they had this vertu and power ȳ who
so euer mūbleth them by shal excheue euerlastyng
punishmentis. O subtile serpent / o disceytful dis
uel howe various howe crafty be thyn imagina
ciōs: bicause he seeth ȳ frō our simple and stedfast
beleue he can nat byynge vs away he goth about
to bynge vs into an odious superstitiousnes / and
bicause he seeth that that mā can nat do amysse ȳ
vpon the mercy of god setteth his hole trust / he p
suadeth rude and ignorant folges to set theyꝝ trust
vpon bayne thynges that they shuld set only vpo
god. Surely suche he is / and he wyl neuer cease
to let vs frō our iourney hēuēward / out of whiche
place he was ouerthrowē. But the mo wiles and
subtiltes ȳ he worketh the moze grace & strength
god gyueth vs to withstand hym. But it is tyme
molt honorable lady to lay by my rude and vnelo
quēt lāgage ȳ ye may here Crasn^o speke eloquēt
ly and in your owne mothers tonge very playnly
the whiche so cōmendeth to the herers ȳ vnmea
surable and infinite mercy of god / ȳ who so euer
in his hart fast pꝛinteth it / he shal fynde out of it a
maruelo^o great frute both to know his owne mis
ery and of god the infinite boūte / the whiche two
thynges be most effectuous to directe vs to the e
uerlastyng felicity / that is Chyste Iesus / the
whiche preserue your ladyshyppe and all yours.

A

Q

E

A.

A sermō of the excedyng great mercy
of god made by Crasnius Ro:
terodamus.



HO as moche as I pour-
pose this daye to speke of the
greatnes of the mercies of our
lorde / Bretherne and systerne
most welbeloued in Christ / wi-
thout whose helpe mans frelte
and weakenes can nought do:
let vs al to gether with a common prayer beseeche
the mercy of the cōmon lorde of vs al / so to moue
the instrument of my tonge / and so to stire and
kendel your hartes / that as we shal depart hence
throughe the mercy of our lorde more plentiously
endewed with heuenly grace: so euery mā to his
neyghbourwarde more abūdantly moue vse the
warke of mercy. Some vse here to grete the vir-
gin mother / I denye nat euery where moche ho-
nour ought to be gyue her: but verily to our pur-
pose nowe me semeth more expedient / if ye folowe
me thus goyng befoze you.

Jesus Christe the almyghty worde of the euer-
lastyng father / that pnyselft to be present / where
so euer two or thre were assembled in thy name /
thou seest howe many in thy name be here gethe-
red: Vouchesafe therfore as promise is good lord
to be amonge this company / that they hartes
lyghted throughe grace of y holy goste / moue vn-
derstande more fully the greatnesse of thy mercy:

B

wherby

Wherby we al to gether may wth a lustier mynde
both yelde to the thākes for thy mercy that so ofte
hath ben to vs shewed / and that moze desyrouslly
in al our necessities / now we call thereon for helpe.
And lastely that we humble seruantes mape the
mercy of our lord that on vs we haue largely pro
ued / to our power louyngly prosecute on our felo
wes lykewyse seruantes.

If that after the Rhetoriciens preceptis euery
man most busly and attētiuely hereth those thyn
ges that he vnderstandeth sharpely touchē hym:
It is nat syttyng that any of you shulde nodde or
slepe in this sermon tyme / seyng that the saluaciō
of vs all egally resteth in the mercy of our lord.
There is no man so yonge or so olde / of so lowe or
so high byrth / so pooze or so riche / so bōde or so fre /
so counynge or so rude / so wycked or so iuste / but
bothe he hath oftē tymes proued the mercy of our
lord / and nedeth þ^e mercy of our lord to all thyn
ges that he rightously goth about. What matter
moze fauorable may be treated than through the
mercy of god for all folkes euerlastyng helth to be
prepared? Of very right therfore in this sermon
tyme / as many as be here present / ye shulde nat
onely take hede / but also be lusty and glad to here
it: for who so euer doth loue and fauer hym selfe /
must loue and fauer this sermon.

Amonge the manyfolde yuels that drawe
mankynde to euerlastyng distruction / there be .ij.
chiefe and principall myscheues: of whom they
ought specially to be ware that loue vertue and
goodnes

23
goodnes / and desyre to come to the feloweshyp of
euerlastyng felicity. They be these / To moche trust
on ones owne selfe / & Dispyre. The one cometh
of a presumptuous mynde agaynst god / that the
loue of ones selfe hath blynded: the other is engē-
dred one way of the great offences pondred: an o-
ther way / of the righteous iugement of god con-
sidered without remembrance of his mercy. Both
these are so pestilent and cursed / that many doubt
whiche of them is moze to be aboyred: For what
is greater madnes or moze to be wayled / than a
reasonable creature that is nothyng els but erth
and ashes / that what so it is or maye do is for it
holly boude to thake god / to rple by agaynst hym
of whom he was created / by whom he was rede-
med / of whom by so many meanes he is called to
the company of euerlastyng lyfe: It is a poynt of
vnpkyndnes to let nought by hym of whom thou
haste receyued so many benefittes. It is a poynt
of madnes to wyl to rebelle agaynst hym y may
distroye y with a bekyng. It is a poynt of wyck-
kednes nat to knowlege thy maker / nat to honore
thy father / nat to loue thy sauour. Unhappye Lu-
cifer was bolde to do that fyrst / who ascribyng to
hym selfe that he frely of almyghty god receyued
sayd in his harte: I wyl gette by aboue in heuē /
I wyl exalte my seate aboue the sterres of god /
I wyl spt vpon the hille of testimony in the sides
of the North wynde / I shall clymbe by aboue the
heyght of the cloudes / I wyl be lyke to almyghty
god. Wolde to god that his vnhappye fall myght

B.ii.

at the

at the lest fraye mortal creatures from folowynge
of his vngacious example / if the wycked dede it
selfe can nat feare them. Cruely if god spared nat
proude presumptuous angels / but heedlyng cast
downe into hell / ordeyned them straitly boude in
chaynes to be kept tyll the day of dome / what de/
serueth mā a sely woꝛme / who as euē nowē were
crept out of the erth must shortly retorne to erthe
agayne / is proude presumptuous & testy agaynst
god: The more lowe and vile the condicion of mā
is / the more abominable is his presumption / de/
syringe to be egal with god. The ancient poetis
feyned / There rose a stryfe on a tyme amonge the
goddis / that cōstrayned Jupiter hym selfe to for/
sake heuen and fle into Egypt / and there in an o/
ther shap to hyde hym. But a farre more mysche/
uous dede was that þ gyantes went about / who
confederate to gether ageynst Jupiter / cast hyls
vpon hyls / that heuen conquered they myght ex/
pelle Jupiter thence. Ye mowe wel laughe: these
tales that ye here be nat gospel: but yet þ erudite
olde tyme wolde signifie somwhat vnder the coue/
ryng of these fables / that logeth to the expꝛessyng
of mortal folkes maners. Salmoncus was heed/
lyng throwen downe in to helle / bicause he cōtꝛe/
fetted thoūder and lyghtnyng of Jupiter. Let it
be but a fable: But howe many sely mortall men
haue ben / that in dede & seriously wolde haue he/
uenly honours to them done: Wd nat god turne
Nabugodonosor / that wold haue made hym selfe
a god / into a brute beast / that frō a beast he shulde
retorne

returne to a humayne shappe. Great Alexander
 wolde be take for Jupiters sone/and suffred hym
 selfe at his table to be worshipped. Domitius Ce
 sar in all his letters patentes & pistils/ and in his
 cōmunicacion wolde be called both god and lord.
 Adrian ordeined y Antinous shuld be worshipped
 as a god. Why reherce I all this / whan it was a
 solemne thyng amōge the Romayns/ after they
 Emperours were deptyd this lyfe to make them
 goddis: Some of them a lyue had godly honoꝝ:
 whiche offred to accept is wycked madness / to by
 surpe is lamentable blyndnes. yf autoꝝite of sto
 ries be of no great weyght / let vs here what the
 apostle Paule to Thessalonicens wrote of Hero/
 truly some interpretate thus: And the creature of
 synne / sayth he / were vncouered / the childe of p
 diciō / whiche is agaynst al that is called god and
 that is worshipped / so that he sytteth in the tēple
 of god shewyng hym selfe as though he were a
 god. But pauenture it shal seme no maruayle / if
 they oꝝen / apes / dogges / and thynges moze vile /
 dōme stones and wodde worshipped for goddes /
 wolde haue them selfe taken for goddes / as farre
 moze excellent than these thynges that the people
 honored as goddis. In the actis of the apostles /
 Herode knowyng ther was but one god / of whose
 honoꝝ no man coude be partener / suffred y people
 to crye to hym in his sermō: This is the voyce of
 god nat of a man: Shortly after he was stryken
 by the angel of god that reuenged that iniury / he
 the miserable god dyed of the lowly puell: than

B.iii. whiche

whiche no disease is more foule stynkyng & peyns
full. I wolde to god there were none amonge chris
stiens/ that folowed þe wyckednes of Lucifer/ I
may nat say passe it. What? Loke ye that I shuld
open somwhat of secreete cōfessions: What nede it/
whan in some cōutres in the market place/ in the
churches/ at dyner/ souper/ in playeng and spoꝝ
tyng we here al about they forswere them selfe by
the honozable name of god: this that I saye is a
lyght thyng: we here the name of god denyed/ þe
holy name of Christe with many vile wordes bla
med/ the fore synger bytte god thretned/ þe thome
put betwene the forrest and myddel synger/ that
is done agaynst god fountayne of al gloꝝy/ that a
gaynst an infamous pson for reproche and shame
is wont to be done. Be there none amonge Chri
stiens/ if they may be called Christiē/ who for ri
ches þe they shortly must forgo/ oꝝ foule bodily plea
sure/ oꝝ for transitory honours/ theyꝝ owne prync
ce forlaken/ make a wycked composicion with theyꝝ
foo Satanas: the wordes cōceyued/ atones they
forswere what so euer confederacion was made
with Christe/ offeryng to helle part of theyꝝ body
as the fyrst frute / to þe pryncce wherof they bowen
holly theyꝝ soule: These thynges spyed out we se
dayly punisshed by open execucion. What thyng
lyke dyd Lucifer: for hym the son of god dyed nat:
and yet was nat he so hardy to blaspheme god: he
alonly desyred egal honoꝝ. That unhappy coun
tre/ wherin somtyme were. b. mighty cites/ now
a pestilent and a habominable lake / for the swete
waters

25.
wats of Iordane bearpng yf fauored clape / y horrible
example wherof shal euer remayne in reme-
brance to them that come after : had the enhaby-
tantes vtterly gyuen to ryot and lechery : but yet
we rede nat that any of them was so wycked that
he wolde blaspheme god / curse and threten hym :
And yet they al were destroyed by rayne myngled
with bymstone. O thyng horrible / there be found
amonge Chyristen people that dare do that Lucifer
durst nat / that Gomorra durst nat : who to so ma-
ny abominable dedes ioyne also blasphemynge.

If se you most dere betherne treble at rehersynge
of these thynges : and no maruayle : I my selfe als
so rehersyng them quyuer and shake both body &
soule . Nethelisse we purpose nat onely in this ser-
mon to declare howe great a synne dyspeyre of for-
gyuenes is / but also to shew how excedyng great
the mercy of god is / the prayse wherof we haue
this day entreprised / whiche also suffereth suche
folkes and gyueth them space to repent & amede.
And pauenture we stande in our owne concept bi-
cause amonge vs the examples of crimes y I re-
hersed now / be seldome seen : But what matter
maketh it / if the tonge soundeth no blasphemynge /
whan of many y holle lyfe speketh no other thyng
but blasphemynge agaynst god : The glouttōs for
god worschyp theyr bely / who cōtinually by right
and wōge gape to hepe riches to gether / who by
murther / treason / poysonnyng / enchātyng stalke
bp to honors / who by tyzāny oppresse poze people
who to haue al thyng to theyr mynde / kendel al y
worlde

worlde to warre: For pfeueyng in theyr yf dedes
 they haue no shame or repentance/ but is a shame-
 les countenance like a common woman/ reioyce ye in
 thynges most myschiefful / skornyng & mockyng
 y good lyuers. Do nat these captiues by y dedes
 say: There is no god / goddis behestis ben false/
 y thretnynges of god be bayne/ the worde of god
 is a lye/ yeldyng the ioyes of heuen to them that
 mourne here/ that thyrst and hūgre Justice/ that
 be meke/ that suffre psecucion/ that for iustice ben
 with vile wordes rebuked: What may be more as-
 bominable than this blasphemynge: And yet if a-
 ny thyng may be worse than that whiche is most
 worst / dyspeyre is worse than the holle styunkyng
 multitude of other synnes. The wycked man se-
 yng he myght do unpunysshed what thyng he
 wolde/ proude of his prosperite sayd in his harte:
 There is no god/ and ther is no knowlege aboue/
 god careth nat for mortall folkes busyness. Truly
 as god is lesse iniurious towarde y creature
 that beleueth he is nat/ than y beleueth he is cruel
 or bayne: lyke wise lesse wicked ben they y utter-
 ly say there is no god/ than they that beleue he is
 vnnmerciful/ takynge away that vertue fro hym/
 without whiche kynges be nat kynges but tyrā-
 tes. But who so euer / hope of forgyueness caste a
 syde/ rolleth hym selfe downe into the hurlepyt of
 dyspeyre/ he nat only beleueth nat god to be almy-
 ghty/ supposyng some synne so horrible that he ne
 may forgyue: but also maketh hym a lyer. He pro-
 mysed by the prophet/ y he wolde incōtinent clene
 forget

and as he is not content
 with his own sinne
 but he is also proud
 and he is also
 a false witness

forget al maner synnes / assoone as the synner be-
wyleth them. Contrary wyle / they that tolowe
Caime say : My synne is greater than y I may
deserue forgyuenesse. What sayste thou wycked
wretche : If god ouercome with the greatnes of
thy synne may nat forgyue the / thou pluckest fro
hym his power almyghty : if he wyl nat do that
he may / he is a lyer and false / y wyl nat pforme
that he so many tymes promised by y prophettes
mouthes. It is infinite / what so euer is in god.
Thre special thynges are i hym / most high power /
most high wysedome / most high goodnes. And al
be it that power is wont to be ascribed to y father
as his propre / wysdome to the sonne / goodnes to
the holy goste : yet there is none of these thynges /
but to al the p'sones it is egally comon. His hygh
power he shewed / whan he created these marueyl-
lous workes of the worlde only with a becke / of y
whiche there is no part but it is ful of miracle / y
the very pilmers and spiders crye out shewyng
the great power of theyr maker. Agayne whā he
deuyded the walwes of the red see : Whan restray-
nyng the streame of Iordane / he made the ryuer
passable for a fote man : Whilom Josue fightyng /
he made the sonne and moone stynte theyr course :
Whan with touchyng he healed lepers : w a word
reysed deed men to lyfe / he shewed hym selfe lord
of nature. And whilom those thynges / whiche he
by his power that can nat be declared hath made
with egal wysedome cōserueth and gouerneth / he
sheweth hy selfe to be no lesse wyle thā almyghty.

ser. of Eras.

C

Al be it

Albeit that his goodnes euery where shyneth/as
that same creaciō of angels and this worlde was
a poynt of high goodnes/whan he to high felicitye
that he had of hym selfe/lacked nothyng y might
be added/yet he made mākynde properly to then-
tent / that therein specially he myght expresse the
greatnes of his goodnes and mercy/for in that be
halfe god to vs wolde nat al only be more louyng/
but also more maruelous. They sometyme mar-
uaile at a kynges power and might/ that hate or
haue enuy at hym. Farther getynges and libera-
lite is loued/ yea of them that haue no nede / that
is to say / through cōsyderacion of humayn chāce:
wherby it may hap any what euer he be / to haue
nede. But there is no man / or hath ben / or shalbe
but y he nedeth the mercy of god. Whan / as wit-
nesseth the olde testament / neyther the sterres be
clere in y syght of god / and in his angels he fōūde
wyckednes. And Paule cryeth to the Romayns:
There is no distinction / all haue sinned / and ne-
den the glozy of god / that euery mouthe maye be
stopped / and let al the worlde be made subiecte to
god. Nowe let vs here howe wel w hym agreeth
y mystical synger / who with a lusty spirite exhor-
teth all good folkes / that with a spirituall harpe /
with a sautry of .x. stringes / with a newe songe / &
with great shouttyng they shulde celebrate y glo-
ry of god / sayeng: Our lord loueth mercy and iu-
gement / of our lordes mercy al the erthe is full.
Ones only is made mencion of iugemēt / but mer-
cy is twyse reherced with this cōmendacion / that
therof

therof þ̄ erthe is full. I myght boldely adde this
 stayenge me by the auctorite of Job and þ̄ apostle:
 That nat only þ̄ erthe is ful of our lordes mercy/
 but also heuen and helle. What syngeth the. xxxv.
 psalme: O lord thy mercy is in heuen / and thy
 trouth is euen to the cloudes. They in helle prey-
 ued the mercy of our lord / whan þ̄ gates of dar-
 keness broken / he brought out the prisoners in to
 the heuenly kyngdome. If one wolde consyde þ̄
 warkes of god / whiche after the mysticall discus-
 syng of Moyses he made p̄fet in þ̄ fyrst. vi. dayes /
 he shulde greatly maruayle at his power and in-
 effable wysedome / ye and to crye out in the voyce
 of al the churche: *pleni sunt celi et terra. &c.* The he-
 uens and erth be ful of thy glory. For he ne coude
 absteyne hymselfe but brast out in the hyne of the
 thre children: *Benedicite omnia opera dñi. &c.* Blesse ye
 al the warkes of our lord / prayse and leape vp for
 ioy in hym euermore. What so euer is created in þ̄
 heuens / what so euer aboue the heuens / what so e-
 uer in erthe / what so euer vnder the erth / what so
 euer in the water / what so euer in the ayre / with
 voyce ppetual opely declareth þ̄ glory of our lord.
 But what sayth the psalme. *Cxliij.* Our lord is
 piteous and merciful pacient & moche mercyfull.
 Our lord is swete to al / and his mercyfull pitees
 passen all his warkes. Therefore som thyng there
 is more maruelous than to haue made the heuens
 with so many bryght sterres / to haue created the
 erthe with so many kyndes of beastes / of trees / &
 variableness of al thynges / to haue created so ma-

ny cōpanyes of angelical myndes. Who wolde be
so hardy to affyrme it/ except y pphet sayd playn-
ly/ that the merciful pitees of our lord passed the
glozy of al his other markes: And yet he shall nat
dout it to be true/ who so euer with a religious cu-
riosite wyl cōsidre howe moche more maruelously
he redeemed than created man. Is it nat more wo-
derful god to be made man/ than the angels to be
created of god: Is it nat more maruaile that god
wrapped in a babis clothes shuld wayle and crye
than to reigne in the heuens that he made: Here
alonly the angels/ as thyng of greattest basshe-
ment/ synge glozy to god in the most high heuely
mācions. They se the lowlyest humilite/ & knowe
the most excellent highnes. All the cōsāyle of re-
demyng mankynde/ Christis lyfe/ Christis tea-
chyng/ Christis miracles/ afflictio/ crucifieng/ re-
surrection/ aperyng/ ascencion/ the sendyng of the
holy goste/ by a fewe sely pore idiothe men ennued
the worlde: this counsāyle I say / is it nat of eue-
ry syde full of miracles/ yea that the very angels
cun nat serche out: Wycked spirites se and vnder-
stande the reason of the worldis creation / but the
cōsāyle of y worldis restoryng was frō them hyd.
and in this poynt crafte disceyued crafte/ the craft
of mercy begyled the crafte of malice. The world
created was the warke of puissance/ the worlde so
restored was the warke of mercy. Thendis of the
crosse saythe Abacuc/ in his handes / there is the
strengthe hyd. What is more bile than the crosse:
What is weaker than y crucified: Yet vnder that
weakenes

weakenes excedynge power of diuine mercy laye
hyd/ that brake/ouercame/ and clene destroyed al
the tyranny of the deuyl. The same profet whan
he had eares erudite/whan he had eies very clere
by fayth/ he herde the holle frame of y^e worlde on
euery part shewe the great myght of god/ and he
was afrayde: he cōsydered his warkes and was
amased. And yet as though in al these thynges y^e
great might of god was nat playn inough/ he ad
ded that shuld ouercome al these warkes. In the
myddes of two beastis thou shul be knowen. In
the meare of y^e olde and newe testament made mā
he opened playnely that most bassheful miracle of
his mercy. Undouted it is that the prophet soone
after addeth: Whan thou woldest be angry/ thou
shuld remēbre thy mercy. Of them that do thyn
ges wonderful/ we be wont to say: In those he o
uercame al/ i this he ouercame hym selfe. Of god
may welbe sayd some thynge like: In al his dedes
god is incomparable/ and can nat be folowed/ In
mercy he excedeth hymselfe. Holy scripture extol
leth no vertue so moche in god as mercy / whiche
sometyme calleth hit great/ sometyme ouermoeche/
and sometyme augmenteth the plentiful abūdāce
therof by nombre of multitude. Kyng Dauid the
prophet in the same place cōplecteth y^e largenelle
and multitude of diuine mercy: *Miserere mei deus
secundum. &c.* O god take pite on me after thy great
mercy/ and after the multitude of thy mercies do
away my wyckednes. Wher is great misery/ ther
is nede of great mercy. If ye cōsydre how horrible

the synne of Dauid was / ye knowe the largenesse
of mercy : If ye caste howe many maner wyse he
offended in one trespas / ye mowe se the multitude
of his mercyes. An excedyng great offence is neuer
comptted alone / a faute draweth a faute / as in a
chayne one lynke an other. fyrste he ioyned to ge-
ther two most deedly synnes / manslaughter and
aduoutry : Eche of them was right greuous in y
kyng / whose office is to punyssh the other that so of-
fenden . Truly the more unpunysshed pryncis do
amysse amōge men / y more they offende god . He
bare a swerde to punyssh the manslaughter / and he
hymself comytteth māslaughter. By hym womē
taken in aduoutry were dolyuered to be stoned to
dethe / and he hymselfe compelleth to aduoutry .
That aduoutry also he properly augmētēd / that
whā he had many wyues and cōcubins at home /
yet nat for nede but for wātōnes coueted an other
mānes wyfe : y in rauishyng rather than simple
fornication he wolde seme deelyte . For he forsoke
faute nat so moche / y constrayned by nede steas-
leth somwhat from the riche mā / as he that hath
his house plētifully stuffed / taketh his gowne frō
hym that hath no mo to his backe . This cruel of-
fence Nathan y prophet object agaynst hym vn-
der the parabol of the riche thefe and poze mā rob-
bed . Farther no kynde of manslaughter is more
cruel / thā that nat by chance or sodayne mouyng
of mynde / but by a dyspse before dysuen / waytyng
conuenient tyme / is comptted . Arias nothyng
had deserued / the kyng knewe hym faythful / and
he

he abused the same trustynes of the mā to his destruction. He wold i no wyse entre within his owne howse to lye with his wyfe / bycause the Arke of god was lyeng in the tentis / and Joab capitayne of the warre with the people slept vpo the ground / and al that great worthines of the man coude nat turne the kynges mynde from the iuel dede. The morowe after he had hym to supper & made hym drōke sekynge occasiō to distre hym / if he throughe drunkēnes shuld hap to speke ought vndiscretely. and Urias drōke wold i no wyse com in his house for to cōpany with his wyfe. An other gyle was added / wherby the worthy and trusty warriour muste perishe. A lettre of murther to hym suspectyng no such thing was deliuered : for y kyng knewe his feythfulnes so perfecte / that he had no dout he wold open and rede hit. In the offence of manslaughter he made Joab y capitayne culpable / like as he had Berlabce of aduoutry. And Urias perished nat alone / but to couer y gyle / many were brought in to the same daunger : a great nombre of people was set in the open shot of theyr ennemies / to thende one innocēt mought be kylde / to gyue place to the kynges foule bodily pleasure. Therfore howe great offences are in one synne : If it had ben one only synne and excedynge great / it neded great mercy. Nowe Dauid seyng his syn so many folde and diuerse / he calleth on the multitude of mercyes. But howe largely the mercy of god is opened / y .xxxv. psalme declareth / sayeng : O good lord thou shalt saue mē and beastis / lyke as

as thou haste multiplied thy mercy. God saue th
nat only men / but also he vouchesafeth for mēnes
behofe to saue beastes. Agayne els where howe
reioyceth the prophettis spirite / whan he sayth :
I wyl syng the mercies of god perpetually. And
therfore in the heuens y mercy of god is worshipt
& honored / yke as sayth an other psalme: Know
lege your selfe to god bicause he is good / bicause
his mercy is i al worldes. It semed to haue had ende
of preysyng y mercy of god / alter y ende of al wret
chednes came / except the same felicite that good
folkes haue in heuen were the gyft of mercy / and
the punysshemēt of the wycked were nat tēpered
with y mercy of god. But what shul we say / whā
al the lyfe with a thousande iuels and al the styn
kyng see of vices is corrupted: Truly we must cry
with Asaph: O lord remēbre nat our olde iniqui
tees / but let thy mercy preuēt vs quickly / for we
be made ouer poze. Agayne i an other place: Ma
ny be thy mercies lord / after thy pleasant speche
quicken me. Agayne in an other place Dauid / as
complaynyng with god cryeth: Where be thy old
mercies good lord. Agayne in the psalme. Cvi.
Let the mercies of our lord be cōfessed / & his mar
uayles of the song of men: Whiche verse as entre
lyned is oft repeted i y same psalme. In y psalme
also that goeth next befoze: And he gaue vs vnto
his mercies in the syght of al that toke them. He
sayd mercyes / bicause he had rcherled many wic
ked dedes / with whiche he prouoked the anger of
god. And Dauid on al part is oppressed with yls /
sayth:

sayth: It is better that I fall in the hādes of our
lorde / for manifolde are his mercies / than into þ
handes of men. Often tymes as in one offence
are many synnes / so likewise in one mercy many
mercies are cōteyned. Once he redeemed mākyd /
but herin howe manyfold are þ mercies: Whiche
Esaïas beholdyng with the eie of saythe / speketh
thus in the pson of god promysynge the sauour
Jesus: And I wyll make with pou a couenant e
uerlastyng / the faythful mercies of Dauid. In a
like figure god beynge apealed speketh in the pro
phet Jeromie: And I wyl gyue you mercies / and
shal haue pite vpon you. 1 or many greuyng yls /
many mercies are promysed. Likewise after ma
ny afflictions / god recōiled to his people speketh
thus in the prophet zacarie: Reuertat ad Hierusalem
in misericordiis. &c. I wyll returne to Hierusalem in
mercies / and my house shalbe buylded. But why
reherse we those thynges out of bookes of the olde
testament / in whiche so oft tymes þ name of mer
cies is encōtred. And som heretikes beleue þ same
lawe procedeth of a iuste & nat of a good god / whā
it souneth wel nere nothyng els than the mercies
of our lord. How les is it to be maruelled / if Paule
thapostle in the.ij. pistil to the Thessal. accordyng
to þ prophettis wordes writeth in this wise: Be
nedictus deus et pater. &c. Blessed be god and father of
our lorde Jesu Chryste / father of mercies / & lorde
of al cōsolacion / who comfo: teth vs in al our tribu
laciō. The apostle somwhat addeth to mercy: for
it is a poynt of mercy to ydone offence done: here /

ser. of Cr.

D

whiche

Whiche is moche moze / god of a reuēger is made
a cōforter. These thynges we haue repeted of the
holy scripture / to thentent that we by that figure
of spekyng myght vnderstande the signified exce:
dyng and vnspekable mercy of god tawarde eue:
ry body and in all yls. The same is shewed by an
other figure / Whiche eyther is Anadiplosis / that in
latin one may call Cōduplicatio / or els nerest to Ana:
diplosis. for as the Hebrewes call that good good /
that they reken to be exceedyng good / and yll yll / &
is exceedyng yl: so likewise in holy scripture god is
ofte called pitiful and merciful / for the exceedyng
greatnes of his mercy. So ye rede in the psalme
Cxlviij. Our lord is pitiful and merciful: and as
though that also were a smal thyng / he addeth:
Pacient and moche merciful. Agayne in an other
psalme: The pitiful & mercifull lord hath made
remēbrāce of his marueyles. Likewise in Iohel:
Bente your hartes and nat your clothes / for our
lord god is pitiful and merciful / and sorowynge
for malices. And in the prophet Jeremie: Ther:
fore my bowelles haue ben troubled vpon hym /
I piteynge shall haue mercy on them saythe our
lord. What is piteynge to haue mercy / but to haue
mercy out of measure: To this poynt pteyneth /
that sith it is exceedyng / what so euer is in god: yet
that amonge men sowneth vnto vice / holy writte
semeth to ascribe vnto hym certayne ouermoeche
and vnmoderate mercy. I wolde your goodnesse
shulde so take this sayeng / as pswaded nothyng
to be in god that sowneth to any vice / shuld vnder
stande

stande that vnder þ figure the holy scripture sub-
myttryng it selfe to mānes pcepuyng / signifieth a
maruelous an incredible excessse of diuine mercy.
Whiche thyng that I may more playnely speke /
and ye more pfectly pcepue / conside this in your
mynde. ¶ If a kyng on a māsteer shuld stablisse
rigorous lawes / manslaughter ones cōmytted of
hym pdoned / may hap shuld be ascribed to his cle-
mency. But if he pdoned hym that .x. tymes and
more had done that mischeuous dede / wold nat e-
uery body crye out : The kynges clemēcy is ouer-
moche / that ouerthroweth þ strength of þ lawes.
and prouoketh þ lewde to do wyckedly for lacke of
punysshment. Also a father that ones or twyle for-
gyueth his son for spendyng his money lewdly as
wayne / may hap shalbe called easy and mylde. If
the same father often tymes gyue hym money / so
lewdely wastyng it / wyll nat euery body saye : He
is to easy / and by his hyndnes marreth his son.
And moche more rightfully it might be sayd / if he
so dyd to his seruant. More ouer / if an hus bande
toke in worthe his wyfe ones taken in aduoutry /
without dout euery body wold marueple to fynde
so hynde an hus bande. But if he the womā soone
after brekyng her wedlocke / and takē in aduoutry
nowe with one nowē w an other / toke her to hym
agayne / wold nat al þ people say he were a starke
fole / or els his wpues bauder. But god that is our
kyng / our father / our lord / our spouse / excepteth
no kynde of synne / he prescribeth no nōbre of syns
nyng / as oft as we amēde he releaseth our pepne :

D. ii.

whiche

Whiche his euerlastyng labbe thzetneth / he vs recepueth into his household / he leadeth vs in to the chābre of his charite / and nat only recepueth vs / but also forgyueth al our offences . the shepe that was lost he on his shulders carieth home to þ cote agayne / he stereth the congregacion of holy folke to reioyce together / he meteth the riottous childe returnyng home frō far contrey / he offereth hym a fayre gowne and a ryng / he cōmandeth to kylle a goodly calfe . What thyng els signifieth al this / than vnmoderate & ouermuche (if I may so say) mercy of god? Now it wold seme lesse marueyle / if a man forgyue a man offendyng / that also hym selfe otherwhile offendeth likewise or may offēde: if a kynge pdone hym / þ somtyme dyd hym good profitable seruice: or if the father forgyue his son whose conuersacion he feleth easeh his olde age: if þ maister forgyue his seruant / by whose labour he partly lyueth: if þ hus bande forgyue his wyfe taken in auoutrie / with whom otherwhile he leādeth his life pleasantly. Amōge men somtyme he that pdoneth dzedeth hym that he forgyueth / & otherwhile can nat auenge hym selfe / if he wolde. But god that hath nede of no mā / that may with a becke / if he wolde distroye / so often tymes of vs despised / forlaken / denyed: suffreth / calleth / receiueh / and ēbraceth vs . As no loue is moze seruēt than betwene man and wyfe / nor strayter cōioynnyng: so likewyse no anger is harder to asswage / thā that ryseth by bzekyng of wedlocke . And yet here what our hynde lorde saythe by the prophet

Elaias

Elas to his spouse an auauatrice/ defiled with so
many auoutries: It is commonly sayd/ if a man
forsake his wyfe/ and she departed fro hym wed:
deth an other mā/ shal he returne to her animoze:
Shal nat y womā be poluted and defiled: Truly
thou cōmyttest fornicaciō with many louers/ and
yet returue to me sayth our lorde/ & I wyl receiue
the. A married man his wyfe/ whom he pauēture
for a small faute or cause forsoke/ recepueth nat a
gayne/ if she after the deuorce wed an other man.
For certayne wedlockes loue ne can nat suffre an
other mā cōpany with his wyfe. But yet god his
spouse/ for whom he suffered deth/ whiche for hym
selfe with his blod he purified/ so ofte wylfully rū:
nyng away/ and abandonyng her body to so ma:
ny vnclene wyghtis/ disdayneth nat returnpge
agayne. And no marueyle is/ if he haue ouermo:
che mercy/ that hath ouermoeche charite towarde
vs. Paule bassheth nat to write this to the Ephe
siens: We were by nature y childre of anger/ like
as the other: but god y is riche in mercy/ for his
ouermoeche charite/ that he loued vs with/ & whā
we were deed in synnes/ quickened vs al together
in Christe. Johan in his gospell expresse the more
playnly y ouermoeche charite of y father towarde
vs. God sayth he/ loued so the worlde/ y he wolde
geue his only begotten son/ that who so euer bele
ueth i hym shul nat perisse/ but haue euerlastyng
lyfe. With whom tunably agreeth Paule writyng
to the Romayns: Who also spared nat his propre
son/ but for vs all delyuered hym: howe gaue he

nat vs al thynges with hym: If this great cha-
rite / this so great mercy / shuld be conferred to all
humayn charite & mercy / if to our merites / wold
it nat well seme vnmoderate: But hit certaynely
shal appere moche moze veritable / if we consydre
what he is that so loueth vs / so sheweth his mer-
cy on vs / what we be y god vouchesafeth so great
honor. Let eche loke on hymselfe / after the name
in baptisme gauen / after Satanas forsworne w
his pompis / howe ofte a forsaker of the sacramēt
he yeldeth hym to thennemy of his spoule / howe
oft after absolucio of his synnes receued of y prest
he slydeth into moze greuous offences / y how oft
y same day he falleth into them / that he abored:
Let no body mozte dere betherne dissemble with
hym selfe / who so euer stealeth oz comitteth auou-
try / who so euer eueth oz sklandreth his brother /
who so euer coueteth worldly honors / leaueth his
spoule Christ / turneth away from his father / for-
saketh his kyng / fleeth far from his lorde. But p-
auenture we shall haue a lytel after a moze comod-
dious place to speke of these thynges.

Nowe that ye moze playnly mowe vnderstand /
how largely the excedyng mercy of god spredethe
ye ought to knowe y in holy writte the cleapyng
of mercy somtyme signifieth liberalite / somtyme
grace preuetyng / somtyme auasyng / otherwhyle
comfortyng / agayne els where curyng / but very
ofte forguyng / oz els also punyshyng. For surely
after my mynde / whiche our lorde sayth in Luke:
Be merciful / lyke as your father is merciful: hit
pteyneth

pteyneth specially to liberalite. For pfect liberalite
is / if one do good to his ennemyes. Mattheus
sayth it more playnly in a lyke sayeng of our lord:
Ye ye sayth he / pfect / like as your father celestial
is pfect: that maketh his son to shyne on good and
yll / and sendeth rayne to iuste and vniuste. Truly
sith we haue nothyng / that we ne resceyued frely
of god / what euer we may or be / what so euer we
haue / hit is the mercy of god. Yea that he the an-
gels / that he this worlde created / is the mercy of
god. If for hym selfe he shulde haue created it / y
power or wyledome myght be preyed: Now sith
he al these thynges for vs hath wrought / knowe
nat we y excedyng great mercy of god: For whom
mouen the celestial bodies aboue: For whom shy-
neth the sonne by day / the moone and y sterres by
nyght / but for mā: For whole profit were al these
thynges wrought / whā they were nothyng: For
whom make the hangyng cloudes shadowe / and
mopst the feldeg: For whom bloweth the wynde:
For whom rūne the ryuers / the welles spryng /
the see ebbe and flowe / the pondis stāde styll: For
whom engendreth the plētiful erthe so many bea-
stis / and byngeth forth the so moche riches / but for
man: Certaynly euery thyng he subdued to mā /
he wylled man only to be subiect to hym: lyke as
wytnesseth Paule writyng to the Corinthies. Al
thynges be yours / but ye be of Chyste / & Chyste
is of god. And that Moyses in Genesis sheweth /
the. viij. psalme repeteth / marueillyng at y good-
nes of god / who of his mercy hath to man giuen
so man

so many benifittes. What sayth he / is man / that
thou art myndful of hym / or þ son of mā / bicause
thou visitest hym: Thou hast mynistred hym ly-
tel from angels / with glozy and honoz thou haste
hym crowned / and hast hym set aboue þ warkes
of thy handes. Thou hast subdued all vnder his
feet / shepe and oxen euerichone / ye and more beas-
tis of the felde / byrdes of the ayre / and fysshes of
the see. I wyl say yet that is higher: We be bound
to the mercy of god for the heuely angels. Welc-
nat my worde / without Paule teache it playnely /
wrytyng to þ hebrewes / and spekyng of angels.
Be nat sayth he / all spirites seruautes / in seruice
sent for theyr sake / that receyue thenheritance of
saluacion: And both in þ olde and newe testamēt
we often rede / by ministracion of angels þ hūgry
were refreshed / prisoners deliuered / countres ouer-
rūne / þ good folke cōforted with ioyful tydynges.
More ouer our lord hymselfe in the gospel sayth:
Theyr angels beholde alway the face of þ father /
that is in heuen. What is more maruelous than
this worthynes / angels to sely men gyuen as go-
uernours to childre: Therfore what so euer thou
hast man / truly thou hast al thynges whyle thou
remaynest in Christ / thou shuldest repete to haue
it al of his mercy. Otherwylse Paule wyl stampe
and crie agaynst the: What hast mā that thou re-
ceyuedest nat: And if thou hast receyued it / why
magnifiest thy selfe / as thou receyuedest hit nat:
Farther what puell so euer thou seest in other / as
knowlege the mercy of god pūentyng þ: Wherof

David

nat in ^{a fewe} one place saythe: And his mercy shall pre-
uente me. Thou art no bastarde borne / lame or
blynde / thou art nat pore / nor dul wytted / like as
many be borne / gyue thākes to the mercy of god
preuentynge þ. What so euer hurtēs happen a mā
myght haue chaunced to the / nere that the mercy
of god had the defended. Agayne / thou arte no
aduoutrer / no false forswerer / no manqueller / no
churche robber / lyke as helas ouer many be / as
knowelege þ mercy of god / for thou shuldest haue
ben / except the mercy of god had the kepte.

What tyme a man wel skild in Phisnomy iuged
of Socrates to his disciples / þ he was a man des-
sirous of riot & ouermoeche gyuen to lechery / they
knowynge they masters incredible tēperāce ptly
laughed hym to scozne / and ptly dysdayned hym:
Socrates rebuked them & prayled hym / sayeng:
He hath truly diuined / al this had I be onles phi-
losophie had me taught temperance. But moche
better the right holy man Francis ascribeth vnto
þ diuine mercy / that Socrates yeldeth to philoso-
phie. For whā on a tyme his felowe / so of hym cō-
manded / had reuiled hym with what so euer woꝝ-
des a mischeuous caytyue is wont to be rebuked /
callyng hym churche robber / manqueller / backe-
biter / oppresser / poysoner: he toke it most paciēt-
ly and bewayled hym selfe that he was suche.

An other tyme to his felow askynge why he shuld
be cōpelled to make so many lyes vpō an innocēt /
for none of al these thynges agreed with hym / he
answered: Thou lyest nat / for al these had I ben

ser. of Cr,

E

yea

ye and moche moze / nere þ the mercy of god kept
his seruant frō iuels. And the mercy of god doth
nat only preuēt vs prouok yng to goodnes / but al
so helpeth entpris yng / acōpanieth vs march yng
forth / and in cōclusion gyueth vs puissance / þ we
mowe pfourme that þ humayn strengthes coude
nat do. Suche a kȳde of mercy me semeth Paule
thapostle signifieth in many places / but specially
in gret ynges / be sech yng grace and peace. In pi
stils to Timotheus also he addeth mercy. And cer
tes without preiudice of a better sentence / if any
hane it to shewe / I thynke grace pteyneth to cal
lyng of vs : for we be called by fayth / þ is belue.
This fayth is the free gyfte of god / and therfore
they to whom it happeth / are for it bonde to the di
uine mercy. Mercy pteyneth to diuerse gyftes di
stributed to eche after the measure of his faythe.
Peace longeth to the innocēcy of al the lyfe / with
out whiche frēdshipp with god can nat be had / nor
true cōcorde with our bȳetherne. Verily so ofte as
we be deliuered frō iuels that we be greued with /
we shulde nat repute it to the sterres / to fortune /
nor to our prudence / we ought to ascribe it all to þ
mercy of god. No man tangled in þ bondis of syn
can be delyuered / without he be ayded by diuine
mercy. This teacheth the psalme. Cxxix. For our
loȳde hath great mercy / and in hym is plentiful
redempcion and he wpll redeme Israel frō al ini
quities therof. Farther / that the mercy of god de
lyuereth vs also fro bodily harmes. Paule declar
eth writ yng to the Philippēses : Epaphroditus
was

was sicke yea nere deed : but god sayth he / pitied
hy / & nat only hym / but also me / lest I shuld haue
had sorowe vpon sorowe . For ther is no differēce
bitwene mercy helpyng and cōfortyng / saue that
we be holpe / the iuels takē away that greued vs /
but mercy comfōrtynge is at hande / as oft as in y
myddes of afflictions it tēpereth the grefe of ad-
uersite with mynglyng of ioyful thynges / causyng
frute with tēptacion / as sayth Paule / wherby we
mowe susteyne it . And the same iuels oftētymēs
are sente of god piteyng / wherby he may eyther
purge our yl dedes cōmytted / or els withdraw vs
that we cōmytte them nat / or to minstre vs mat-
ter to exercise vertue . In suche wyse tēpted was
Abraham / so Job in diuers troubles was exerci-
sed / so who so euer lyued wel in Jesu Christ / were
in this worlde / as golde by the fire / proued by dy-
uerse afflictions . Where be those / that murmur
agaynst god as oft as them happeth bodily sick-
nes / or derhe of theyr childre or wyfe / or as oft as
they haue losse of houshoide stouffe / or as ofte as
theyr felde frutes fayle / nat vnderstandyng these
to be the most certayne tokens of god vs piteyng-
Let vs rather here what Solomon monyssheth
vs : By sōne / cast nat away the teachyng of our
lorde / nor leaue hym nat / whan he correcteth the :
For whom our lorde loueth / he correcteth : and as
a father in his childe / deliteth in hym . Paule to y
Hebrewes repcteth this sentence / the wordes som
what changed . Truly whom our lorde loueth he
chastiseth : he scourgeth forsoth euery childe that

he admytteth. Therfore mooste welbeloued brethren as oft as the storme of aduersite assaileth/ as Paule coulsayleth/ continue in discipline/ knowing þat as to children god offreth hym selfe to you/ here the voyce of the father mercifully correctyng his children in þis psalme. lxxxviii. If they violate my iustices/ and kepe nat my comandementes I shal visite theyr iniquities by the rodde/ and theyr synnes by beatynges. But my mercy I wyl nat throw fro hym nor I wyl nat hurt in my trowth. And likewise Paule the children that he louethe/ he threteth/ sayeng: What wyl ye / shall I come to you by the rodde/ or in the spirite of hyndnes & mekenes: But the same Paule: Of them sayth he / þat be without / what nedeth me to Iuge: No voyce is more bytter to the childe / than what they here theyr father saye: Do what ye wyl / I care nat. for this is his worde/ that myndeth to discipline. Surely this fatherly hyndnes is sharper than any chydnyng. Therfore as sufferance is cruell/ so correction is mercifull. The iuste man sayth: He shal correct me in his mercy/ and shall rebuke me/ but the oyle of the synner shal nat grece my heed. Paulus Emilius the Romayn capitayne prosperous in al his dedes diuined that some great iuell was comyng. And Polycrates the tyran of Samiens went alway about to redeme þat enuy of fortune/ flatteryng with losse of a rþge most precious. Howe moche more ought we to drede lypunge wylkedly lest the iuste vengeance of god hange ouer vs/ what tyme the prosperite of temporal goodes longe

longe flater vs. For god in the prophicies / whan
he wyl expresse his vnpeasable anger / thertneth
to take away his rodde fro them / and that by af-
flictions wyl nat redresse they synnes. God kepe
vs most dere betherne fro suche felicitye. But ra-
ther / if y mercy of our fader vouchesafe vs ought
of welth / we shulde thanke hym / careful that any
where we shuld abule his liberalite: And if aduer-
sitye greue vs / no lesse thākyng hym we shuld hol-
ly submyt vs to his arbitrement. To haue helth
of body / thou the submyttest to y phisician a mā /
thou suffrest y surgian to bynde / cut / and burne:
that thou mayst haue thy soule helth euerlastyng
wylt nat submyt the to thy maker / lorde / father /
and sauour: Thou darste nat lymyt to the leche /
thus and by this reason heale me: and shal we cō-
dicion with god / howe he shuld puike for our sou-
lis helthe: Paule thapostle suffred thangel of the
deuyl to assaile hym and gyue hym blowes / for so
it was expediēt to reteyne the gyftes that he had
receyued. Whan I am weake sayth he / than am
I stronge. And he gladly glorifieth in his infirmi-
tes / that he myght possesse in hym dwellynge the
vertue of Christe. What be we / y refuse this mer-
cy of god / by dyuerse afflictions / as is were with
bpytter playsters / procuryng our helth:

The cōmon people seyng one descended of hygh
linage / haupng abundance of riches / helth of bo-
dy / and heaped in honours / are wont to say: Howe
moche is he bounde to god: So iugen folke / este-
myng felicitye of those thynges / y be sen outward.

C.iii.

But

But and one examine the thyng after þ iugement
of god / often tymes the lowe byrth / poze / sickely /
and the outcast amonge men is moze boude to the
mercy of god / thā these ioly felowes that þ grosse
multitude make egall to goddis . Heape together
as moche as thou wylt of vnwelthynes touch þg
the worlde / thou art abundantly happy / if thou by
these tēporal iuels redeme felicitye euerlastyng.

Nowe forgyuyng mercy / whiche also we cleape
Clemency / euery mā knoweth / saue he that thyn-
keth hym selfe gyltles frō all syn. But what sayth
thapostle Johan : If we say / we be without syn /
we be lyers / and there is no treuth in vs. And if þ
sterres be nat clere in þ syght of god / and if in his
angels he foude wickednes / if no creature be pure
in the syght of god / yea nat a childe of a day olde :
whiche of vs shal glorifie to haue a chaste harte :

Amōge men many seme righteous / before god no
man is iuste : But all our iusticis are as it were þ
clothe of a womā defiled with þ menstruous flre.
Paule pcepueth howe the carnal lawe in his mē-
bres stryueþ agaynst the lawe of þ mynde / and
cryeth out : I vnhappy creatur / who shal deliuer
me from the body of this deathe : Job with a iuste
mang tittle honored / by the talkyng of god is nat
founde clene faultles . Also he the prophet Dauid
dredeth the iugement of god / nere that it were a-
laped with moche mercy . Thou shuldest nat être
good lord / sayth he / in iugement with thy seruāt :
for truly no lyuyng creature shalbe founde iuste in
thy syght. **N**owe lette eche of vs entre into the
chambre

chambre of his conscience / consyderyng howe ma
ny wayes / howe ofte / howe greuously he hath of
fended god / yea with what sondry vices al our bes
nesittes are defiled : and so than shal he vnderstand
howe moche he is bounde to þe excedyng great mer
cy of god : that so patiently suffreth our feblenes /
that by so many occasiōs stereth vs to repentāce /
þe so sweetely forgyueth all our offence leauyng our
wickednes. To al these I wyl adde that shal seme
to some nat very prouable.

Whan god destroyeth the wicked lyuers ron to þe
hyest poynt of malice / and casteth them downe in
to helle / yet than he forgetteth nat his mercy.

The Hebrewes the waves of the see diuided / he
deliuereth Moyses with his gard he drowneth.
Mercy was on both sydes / helpyng towarde his
people / punysshynge towarde the kyng ful of desper
ate malice / lest heapyng synnes vpon synnes / he
shulde purchase hym selfe more greuous paynes
in helle. The healyng mercy was / that god by so
many plagues stered hym to do penāce. And now
he assayed with so many pyles began to repent :
but after he repentynge hym selfe agayne of his
helthful repentance / sayd : I knowe nat our lord /
nor I wyl nat let þe people go. Nor yet he moued
with so great myracle ceased nat to pursue them :
but blinded with anger / boldly entred in to þe see :
God of his mercy oppressed his desperat malice /
that whan he wolde nat be healed / he shulde more
easely perishe. The same ought to be demed of þe
other examples of cruelte / that be reherced in bo
kes

kes of the olde testament / as of them that þe fyre
burned / the grounde swallowed / þe swerde destroyed
the serpentis deuoured. For in the gospels the ex-
amples of vengeance are fewer / but al of mercy.
Hit was an easy correction / that Clymas stryken
with sodayn blyndnes / was taught nat to stryue
agaynst þe worde of the gospel. A fewe Paule de-
lyuered to Satanas in affliction of þe fleshe / that
the soule myght be saued at the day of dome: and
with shame corrected / shuld turne to a better lyfe.
There is no example moze rigorous than of Ana-
mas and Saphiras / by Peters correctiō sodayn-
ly fel downe deed / and yet it is vncertayn whether
theyr soules by dethe of the body are saued or nat.
Finally the selfe same that the dāned soules of the
pl lyuers suffre in helle / is lesse thā theyr merit is.
And some there are / who esteemē the mercy of god
so great / that they beleuē the wicked spirites also
and dāned folkes / ones after many seasons gone
about / shul be reccued to grace. Though this opi-
nion stayeth on a great autor / yet it hath be repro-
ued by þe pfect fathers of our fayth: Whiche only
we reherse for this entent / that we mowe declare /
howe excedyng great opinion mē most hyghly ler-
ned cōceyued of the mercy of god: who nyght and
day were occupped in holy bokes / whiche synge /
extolle / and magnitie welnere nothyng els than
the mercy of god. ¶ Nowe if it be shewed suffici-
ētly / what euer we be or haue touchyng goodnes /
that we be defēded frō iuels depēdyng / that we be
delyuered frō hurtis oppressyng / that in the myd-
des of

des of tribulacions we be refresshed with heuenly
cōfort/abyde strōge and lusty / that by tēporal af-
flictions we be eyther instructed to do penance/ or
to exercise pfect vertue/ that our syns done be nat
to vs imputed/ wherinto so oft we slide/ cōmeth al
of þ mercy of god: that ye mowe more clerely per-
ceyue the excedyng heyght/ bzeade/ and depenes
therof/ I pray you that with me ye wyl a lytel be-
holde your selfe inwardly / fyrst in þ ptie thzough
whiche ye be most lothsom/ and after in þ wherby
ye excelle/ lastly ye must regarde the pls that out-
warde hang ouer and compasse you about/ and a-
gayne to the bonties/ of whom the hope is to you
shewed. The contēplaciō of al these thynge shall
teache vs the largenesse of diuine mercy / wherof
verily is neyther measure nor numbze.

If we beholde this smal body the pype or lytell
house of our soule/ bnneth one may fynde any beast
more weaker/ lothsom/ or more wretched. If ye
enquere þ begynnynge/ the fyrst of our kynd was
of claye. Howe let euery mā cōsidze this/ howe li-
tel or nothyng is the great pōposenes what euer
is of the humoz/ of whose cōiēlaciō the principles
of mankynd take begynnynge/ whan as yet it is
hyd in the womans wombe. Than howe far that
humoz distāteth frō hypocras and precious mea-
tes/ wherwith the childe nat bozne is nourished. I
wyl nat here rcherse þ filthines of humayn byrth
only that ye haue oft seen/ cal to mynde. What is
more wretched than humayn byrth: Howe longe
howe perillous be the panges of women trauay-

ser. of E.

f

lyng

lyng: Howe miserable waylynges: At last þ child
hym selfe crepyng forth soone frō wepyng & way-
lyng begynneth þ lyfe. And where as Nature to
al other beastis as soone they come forth / gyueth
diuers as couerynges or defenses / shels / barks /
thykke skyns / prickes / heares / bristles / quills / fe-
thers / scales / flissis / and also otherwhile defendeth
þ stūpes and trees frō colde & heate with a double
barke: only mankynd naked / & on þ bare grounde
the day of his byrthe she casteth out / forth with to
wepe & wayle. Who in this poynt wolde nat iuge
ye a chekyn crept out of the shell broken more hap-
py thā mākynd: Farther / se howe he is swadled /
his mouthe tothles / his tonge specheles / his eyes
cun nat suffre þ newe lyght / and fareth as it wold
entre the darkenes of the mothers wōbe agayne /
that he left / the molde longe quaueryng / a tokē a-
mōge al beastis of greattest weakenes / brefely all
the litel body is weake / in whiche is no membze þ
doth his dewty. Most part of ali other beastis as
soone as they be brought forth emplye þ gyftes of
theyr nature. Som are swyft / as horses. Alsoone
as the butterflie cometh out of þ skyn fleeth: It
is nat sure wraastlyng w a lions whelpe. Alsoone
as fylshes be spaumed they swymme: tadpoules
rollen them selfe with great swyftnes befoze they
mowe be called or haue any shap of frogges: only
what other thyng knoweth mākynd by course of
nature than to wepe: Howe lōge lerneth he to go:
Whan he hath lerned to go on. ii. feet / howe longe
must he lerne to speke: yea he can nat fede / except
he be

he be taught. Adde now so many kyndes of sickenes / that vnneth can be rehersed / and specially þ newe / that it is harde to heale them: howe be it as mōge tholde many be vncurable. Som take mā kynde soone after the byrth / som also in the byrth / as lepre / fall þg uel / wherby many dye or they begyn to lyue. And this while I speke nothynge of them that be bozne with many defautes of natuē & mysshapen. Nowe let eche cōsydre this by hym selfe / what dōmages he hath suffred i youth / how fugityue youth is / how careful mānes state / how wretched olde age: and so forth howe short þ holle lyfe / though one hap to be olde / whiche yet chancceth to very fewe. Whose euer of you is at mānes state / let hym reken: hōdre of the lyfe past / & cōt fro what sickenesis / frō how great perils he is escaped / & let hym thanke þ mercy of god. Verily I wolde reken amōge bodily vnels as principal the sedes of all maner vices falte routed in vs / howe greatly to āger / to bodily pleasure / to riot / to cūy / to ambition / to couetousnes / to rapine frō our mothers wombe we be enclined: where al other beasts lyuen lowably within the desyres of nature. Howe laborous is the wastlynge to vs al w these leaupnges of olde Adā: to howe fewe lucky: The soule is ouer laden with weyght of the erthly body: and whether it wyl or wyl nat / is drowned in these thynges þ thother aloweth. Farthermore cōsydre / what route of uels enuiron vs without / and one may fynde many mo perisshen by chance than sickenes. Howe many distroyen þ lightnīg /

erth quakes / ground openynges / lakes / floddes of
þ see and ryuers / infectious aer / venoni / wyld bea
stis / fallynge of huge thynges / yf phisiciōs: but no
way greater destruction than through warres:
Truly al these myscheues threten to destroye but
the body. How many dāgers hange ouer þ soule:
fro the fleshe household enemy / fro the world nowe
flatteryng that it may strangle / nowe ragyng that
it may oppresse / fro wicked spirites þ other whyle
transfigure them selfe lyke angels of lycht. Who
dredeth nat of these þ multitude / powers / disceit /
malice / and vnsaciabie desyre to destroye: Nowe
who amōge these iuels wold it nat nere flee / dethe
certayne to eche / the day vncertayne / the rigorou
nes of thertreme dome / þ peynes of helc euerla
styng: Ife you tremble at thonly remēbyng of
these so great myscheuous / and no wronge: but þ
more ye here of iuels and dangers / the more ye be
bounde to the mercy of god / whiche amōge al these
yls nat only defendeth those that trust theron / but
also turneth all these thynges to vs in occasion of
more felicity. What so euer calamite we haue here
we moue wyte it the syn of olde Adam: but for þ
felicity in place of calamite to vs yelde more plēti
fully / we ought to thāke the newe Adam / that is
Christ Iesu of al creatures preyed þ world with
out ende. Satanas expelled vs out of paradise /
Christe for thertly paradise opened vs the heuē
ly kyngdome. The serpent droue vs to diuers so
rowes of this life / Christ restored vs to ioyes euer
lastyng of lyfe imortal. Satanas by his gyle got
vs

vs bodily deeth / Christ by his mercy rewarded vs
lyfe etnal / to whom who so euer with a pure hert
yeldeth hym / nedeth to drede no kynde of enemies.
He ouercame the worlde / he vanquished al Satans
tyrany / he turned y fleshe into spirite . That
he ouercame is of his power : y he ouercame for
vs / is of his mercy . Let vs honore his mercifull
myght / and take frucion of his myghtyful mercy.
Al thynge we mo we do by hym / that maketh
vs myghty / if we abyde with hym : al thynge we
possele by hy / in whom is al goodnes eueriwhere
vs defendyng / apdng / cōfortyng / encreasyng by
his mercy / lyke as saythe the prophet in psalmo :
They that hope in our lordes mercy shall enuiron.
To what great ils are they subiect / that put their
trust in bodily gyftes / in riches / in chares / in ho-
ses / in wordly prudence / i theyr merites and dedis :
But by what succours is the iusticia out of care :
Truly sayth he / I trust in y multitude of thy mer-
cy . And a lytel after : Lorde as with the bucler of
thy good wyl hast crowned vs . Whan ye here / Of
thy good wyl / ye vnderstand y hope of your owne
merites to be excluded . Where y strengthes of na-
ture fayle vs / where our merites forsake vs / thet
mercy succoureth vs . The warriours shildes cou-
uer but one part of the body / the bucler of diuine
mercy sensuely couereth vs al eueriwhere / aboue
agaynst the fyrie dartes of wicked spirites / that
hange ouer vs frō the celestiens : beneth agaynst
the slepyght of the serpent waytyng to attrap vs :
afore lest thynge present greue vs : behynde lest

thynges past euade vs agayne: on þy ryght hāde
lest prosperite make vs insolent: on the lytt hand
lest aduersite ouerthrowe vs. Trustyng i this bus-
siet David crieth out: Our lozde is my helper. I
wyl nat d:ede what a man can do to me. And in a
nother place: I wyl nat feare a thousand people
cōpassyng me about. But Paule thapostle cryeth
out yet more boldly wrytyng to the Romayns: If
god be for vs sayth he / who shalbe agaynst vs?
That noble warriour armed hym with al the har-
neis as the sayth / which fortifieth vs nat by hope
of our warkes / but of diuine mercy. He bolde on
this armour nat onely dispised grefe / hūger / pos-
uerce / peril / psecucion: but also the tyrans sword/
thretenyng hym presently to sle. The humayn cru-
elnes may nothyng do / where the mercy of god is
redy at hande to defende: yea that is stronger / he
dispised beside deth and lyfe / āgels / principalties /
vertues / thynges present / to come / fortune / altit-
tude / depth: & so forth / if any other creature were
in the heuēs / or in erth / or in helle. And this is he /
who knowyng his weakenes calleth hym selfe an
erthē pot. We haue sayth he / this treasure i erthē
pottes. Fro whens thā hath this britill erthē pot
so moche strength: By the grace sayth he / of god /
I am it that I am. What is the grace of god but
þy mercy of god: Let vs gladly glorify with Paule
in our infirmities / that the vertue of Christe may
dwelle in vs: for so it is more expedyt for vs / that
by contēplacion of our miseries we moue glorifie
the mercies of god. And yet the mean while if hit
lyke

11
lyke the/ beholde thy selfe thou man/ in that parte
that thou excellest the other beastis. For if thou es-
tyme thy selfe after the goodnesse of body / thou
seest thou art lower than many brute beastis / in
largenes the camels exceden the / in swyftnes the
tigers / in strength the bulg / in colour the swans /
in apparayle peacockes / in helthsomnes þ fishes /
if we beleue the prouerbe: yea welnere al beastis /
in quicke syght lynces and egles / in smellyng gri-
pes / in loge lyfe hartis and crows. And yet if one
cōsydre þ gyftes of the humayn body / he shal here
fynde wherin he may preyse þ mercy of god. What
sagacite of the. b. wittis / what great cōfōrmite of
mēbres / how fete instrumentes to dyuers bles:
But of those thynges also Lactantius a mā of sin-
gular eloquēce cōpiled a boke / whiche he nameth
De opificio dei. That boke shalbe red with profit / if
we mowe remēbre what so euer goodnes is in the
body / & that it al pcedeth frō the mercy of god / to
be seruant like bound to diuine obeysance. Other
wise he þ wyl glorifie in bodily gyftes shal by & by
here Esaie. xl. All flesshe is hey & al glory therof is
as þ flower of hey. Eccle. x. Why art proude thou
dust and ashes: Neyther in gyftes of the soule / in
whiche pt mā is more maruelous / he hath ought
that he to hym selfe may chalenge. He that made
the body formed the soule / the body he wrought of
slyme / and put in the soule with inspiryng of his
mouthe. And therfore of thother beastis þ soule &
body perishe together / ours is a lyue after þ body
tyl she receyue it agayne in þ resurrectiō pmissid.
Nowe

Nowe howe effectual a thyng the soule is / y very
deth declareth / which as soon as she depecth / there
lyeth the carkes vnprofitable : where is y heate /
where is the colour / where is the mouyng / where
is the myght of al the wyttes : And yet whyle the
soule is holdē fast tyed to this so vnhappy sely bo-
dy / doyng nothyng but thzough the bodily instru-
mētis / which very oft let / y she may nat put forth
her natue power / how maruelous is y swyftnes
and profoud vnderstandyng of y humayn mynde :
What excedyng treasure of remēbrance : What is
so hyd in the secretes of nature / oz in heuēs / oz in
erthe that mans wyt can nat marke / pceyue / and
discusse : It is a great thyng / that many by situ-
acion and mouyng of the sterres shewe what shal
fal many yeres to cōme : but it is moze / that by y
thynges wrought the euerlastyng power and god-
heed of the same worker is founde out / wytnes is
Paule : Howe moche is the swyftnes of māns wit /
in howe short space / howe many th yges māns wit
beholdeth at ones : But how excedyng is y power
of memoze / that y shaps of so many thynges / so
many names of thynges cōmitted to her by mini-
stracion of the wittis / she truly obserueth : I wyl
here speke nothyng of them / that many disciplins
so difficile to knowe / farther so many lāgages ha-
ue lerned / and that they lerned / reteyne. Let hym
of you that wyl thynke / howe many folkes faces
& names he remēbreth / howe many shaps of bea-
stis / trees / herbes / places / and of other innumera-
ble th yges he knoweth / and memorially cleapeth
them

them by name. The cōmon people calle these gyf-
tes of natuf / whā in dede they be gyftes of diuine
mercy / whiche are departed to eche nat after our
merites / but after his benigneite. Al these thynges
bicause the pdigal child abuse to þ pleasure of hu-
mayn wyl / nat only is nat withdrawen that was
gyuen / but by grace moze abundant liberalite of
gyftes is added. By lawe he vs instructed / by his
son / whom holle he gaue to vs / he taught vs the
secretes of god / by his spirite he enriched our soules
les with dyuers gyftes / passyng humayn streng-
thes. He gyueth vnderstādyng of mysticall scrip-
tures / that shyne afoze and cōfort vs in al pls / he
gyueth forknowledge of thynges to come / he gy-
ueth tonges to speke sondry lāgages / to cōtemne
venom / to heale sickenessis / to reyle the decd / to cō-
fōnd noyful spirites / he gyueth power to ouercōe
hel gates / he graūteth vs to be mēbres of Chryst /
childre of god / pteners of the kyngdome celestial /
that neuer shal haue ende. Here cōūt to me what
thou were wrought / without dout of the one part
claye / thā how moche vnder the cōdiciō of beasts
syn the delect. Agayne / to what dignite / to what
felicity thou art called / and thou shalt clerely se þ
mercies of our lord haue neyther nūbre nor mea-
sure. What is moze despised thā scarbetes? Yet is
a scarbet pure in cōparisō to þ fylthes of a synner.
What is hygher than angels? Were it nat out of
al measure to make an angel of a scarbet? Nowe
man moze abiect thā a scarbet / he made greater
than āgel / I may boldly say / he made hym a god.

ser. of C.

G

For

For why shulde nat I dare þ the scripture is bold
to say: I haue sayd ye be goddis/and all excellent
chldren. What so euer cometh of god is made in a
maner god. What so euer is ioyned to the body &
spirite of Chziste/cometh in to the felowship & pt
takynge of his names. Here if nothyng is þ thou
to thy meritis mayst ascribe/glorifie the mercy of
god/worshyp the mercy of god / embrace & kysse þ
mercy of god. If þ any go about to clayme any
part of this to hym selfe / Paule thapostle wyl by
& by crie out agaynst hym / yeldyng al these thyn
ges to the grace of god. Al his pistils soude out þ
worde of grace: whiche as oft as thou herest/bu
derstade þ mercy of god to þ cōmended. Of grace
it is/that we be purged frō synes / through grace
we beleue/of grace it is that by . . . & spirite charite
is spred in our hartes / wherby we do good war
kes. For we be nat sufficient by our selfe/as of our
selfe;but alour ablenes cometh frō god. If Paule
sayd trouth where be those vnshamfast felowes/
þ selle euery body they? good markes/ as though
they had so moche at home/that they mought en
riche other: They be miserable/that so selle they?
good dedes/cursed they be that trust i mēes war
kes. who that is greued with the fyrst diseale/ let
hym here that the churche Laodices hereth in þ
Apocalyps. Thou sayst: I am riche/and plētiful/
and nede nothyng/and canst nat tel that thou art
a wretche/miserable/pore/ blynde/ & naked. But
they also syn more greuouly/that of thabūdance
of they? good markes promise other riches. But
what

What couſayleth the holy goſt ſuche folke: I couſayle the ſayth he / to bye ſyr golde of me / proued / that thou be made ryche in dede. And thou that knoweſt thyn owne pouerte / why begett of beggers: S. James ſayth: If any want wyſedom / let hym aſke it of god / that gyueth to eche abundantly / and abyrdeth none therof. Euery good gyft / & euery pfect gyft deſcendeth fro aboue fro y father of lyghtes. And al keſt thou of a mā y garment of good warkes / whiche is y more piteouſly naked / the more goodly he rekened hym ſelfe clothed: Acknowledge thy miſery / and y mercy of god is redy. Amonge men / that abyrd a good turne / y for one pleaſure lke to haue many / is nothyng derer bought / than that is bought with prayers: With god is nothyng ſo fre / as that with two lytell pecis of money is bought / prayer and truſt. for he that ſo wyl ſelle his mercy / hath gyue vs y ſame price to pay for it. ¶ We haue ſpoke many thynges welbeloued brethern / of y mercy of god / but there is moche more to ſay / if we ſhuld repete al thynges of holy ſcripture / whiche preyſe & comēde to vs y greatnes of diuine mercy. The remenāt is / that I wolde exhort you in fewe wordes / that none for preſumption ſhuld make hymſelfe vnworthy of y mercy of god / y is ſo redy: or for ylcorage of mynde ſhulde diſpeyre y mercy of god. And after we wyl ſhortly declare / what thynges prouoke y mercy of god. And this ſhalbe the ende of our ſermon / if the mercy of our lorde ſhal vouchſafe to be preſent and fauoryng vnto me ſpekyng to you.

G. ii.

God

God aboꝛreth nothyng so moche as pryde & ob-
stacienes: for the proude he resisteth/ and gyueth
grace to the hūble. To this blynd madnes & mad
blyndnes many are brought by prosperite of tem-
porall goodes/ that as forgetfull of theyr maker
they lyue after þe pleasure of theyr myde/ so moche
vnthowghtful to amēde theyr lyfe/ that they bost
vngraciousnes/ stronge & myghty in wickednes/
And as we rede i an other place: They bost theyr
pyll dorynge/ and reioyce in most vngacious thyn-
ges. Wherof Solomon writeth: The wicked mā
whan he cometh to the bottum of pils/ careth nat.
And of suche folke writeth Paule: God gyueth
them vnlowable vnderstādyng/ that they mowe
do those thynge/ þe nat cōmely. Som of them
pmisyng them selfe that they shal scape for euer
vnpunysshed/ dispise helthsom monysshynge/ and
receyue nat what so euer may prouoke them to re-
pentance/ sayeng: Let god haue heuen hymselfe/
let hym leaue vs þe erthe. Of these spebeth Moys-
ses in his cāticle/ whan after many great benefi-
tis of god vpon the people of Israel remēbꝛed/ he
addeth: My welbeloued is waxed grosse and kyc-
keth: he is waxed fat and brode: he hath forsake
god his maker: & is departed frō god his sauour.
The psal. 72. pepynteth this maner of mē: They
be nat in the labour of mē/ & they shal nat be scor-
ged with men. For þe pryde retepneþ them/ they
be couered with iniquite & theyr wickednes/ they
be come to il affectiō of hert. They haue thought
and spokē leudnes/ and they haue spoken wicked-
ly

ly agaynst almyghty god. They haue set theyr
 mouth agaynst the heuen / and theyr tōge is gon
 ouer in erthe. But here what ende foloweth þ vn-
 happy felicity. Yet for theyr disceytes thou hast be-
 gyled them / þ hast cast them downe / whan they
 wolde arysen bp / howe were they discōforted : so
 dāfly they fayled / they perished for theyr wicked-
 nes. Good lord in thy cite shalt reduce the image
 of them to naught as the dreame of them þ ryle
 frō slepe. To them that folowynge Lucifers exam-
 ple ryle bp agaynst god / shal fall þ our lord thret-
 neth in þ gospel : I sawe Satanas as lightnyng
 frō heuen fallynge. And Corozaim throught the a-
 būdānce of trāstōry thynges wickedly swellyng
 hereth : Wo to þ Corozaim / for thou that art nowe
 lyft bp to heuē by thy pryde / shalt be pluct downe
 to hell by þ vēgeance of god. Daule also somtyme
 on trust of his cōūtreys lawes fierce & prowde / and
 thretnyng to slee þ disciples of our lord / and ther-
 fore he by the right hand of god ouerthrowen to þ
 erthe / hereth : It is harde for þ to kpycke agaynst
 þ prycke. But bicause in his dede was errour and
 nat wayward malice / he opteyned mercy. Alsōon
 as he aknowleged his syn god forgave hym / and
 nat only forgave hym / but also of a wolfe made hē
 a shepe / and of a tyrā a postle. But þ curse of god
 hangeth ouer them / that contynuyng in synnes /
 at last beyng indurated & obstinate in them / wyll
 nat vnderstāde to do wel : Who say to god : Go thy
 way frō vs / we wyl nat haue the knowlege of thy
 wapes. Agayne they þ Eiaie speketh of / whom

our lord calling to wepyng / waylyng / cuttyng of
theyr heares / and to weare shertes of heare / they
make myrth and reuel / kyllyng calves / and sacrifi-
fying shepe / y they now eate the fleshe / & drynke
wyne / sayeng : Let vs eate and drynke / for to mor-
rowe we shal dye . And they as sayth the same p-
phet / y scorne y thretynnges of our lord / ster-
nyng them to repēt : Byd byd agayne / byd byd agayne /
abyde abyde agayne / abyde abyde agayne / a litel
there / a lytel there . And the whiche agayne say in
an other place : We wyl nat here our lord / but we
wyl dye in our synnes : to these as sayth the olde
prouerbe / Pacience often tymes greued is made
furoz & madnes / and the mercy of our lord is tur-
ned into greuouiser dānaciō : For our lord mocked
in Esaiē answereth after : The worde of our lord
shalbe to them / Byd byd agayne / byd byd agayn /
abyde abyde agayne / abyde abyde agayne / a litel
there / a lytel there / that they may go & fall backe
warde / and be al to rent / and attrapped / & taken .
These vnhappy folke go / left in theyr yll desyres /
alway warpyng worse / they fall into the pyt of wyres-
kednes / they be tangled in the cordes of syn / they
be take in the net of euerlastyng dānacion / lead y g
theyr dayes amōge theyr goodes / and i a momēt
they go to hell . O very wretched creatures / & hol-
ly gyue to destructiō / who like as beaustis be fatted
to be kylde / whom neyther the enormite of synnes
maketh to forgyue pryde / nor so great hyndnes
of god tēdretch them to repent . The mercy of god
suffreth the so oft synnyng / y thou shuldest mend /
he gy:

he gyueth the space to repent: & in the mean while
 he taketh nat fro the his liberalite / he gyueth the
 good helth / he gyueth the riches / he gyueth the o-
 ther comodites of þ life / as in maner settynge by &
 castynge coles of fire ouer thy heed / that if þ canst
 nat hate thy syn / bicause it is so shamefull / yet at
 lest shuldest begyn to hate it / sith it displeaseth so
 louyng a father. Eschynus a yonge man perceyuyng
 in a play the maruelous hyndnes of his father to-
 ward hym offendynge was moued / that fro thens
 forth he wold haue hym i greater reuerence / these
 be his wordes: What thyng is this: is this to be
 a fader / or this to be a son: If he were my brother
 or felowe / how myght he folow more my mynde:
 As he nat to be loued: ought he nat to be borne in
 mynde: Al he hath put me i a great care with his
 easynes / lest vnware I shuld ought do contrary to
 his mynde / for knowynge I wyll beware of it.

If fatherly hyndnes teche wytty childre to hate
 syn / thou vnhappy synner waxest more & more ob-
 stinate by so great goodnes of thy father / and her-
 rest nat Paule reclapmyng the fro madness: Dis-
 piseyth thou sayth he / þ riches of his goodnes / of
 his patience and mekenes: Knowest nat that the
 getynges of god leadeth þ to repentance: But after
 thy hardnes and hart nat wyllynge to repēt / thou
 getherest vnto the a treasure of anger i the day of
 anger / & the reuelaciō of the iust iugemēt of god.

No beast is so wylde / þ by mens diligēce & labor
 is nat tamed / & þ prouoked by so exceedyng benefit of
 god / art also more fierce agaynst hym: Nothyng
 is so

is so harde / that is nat made soft by craft of men.
Brasse meltereth in the furnes / y^eo by fyre is made
soft / horne with waxe poured in softleth / the in-
uincible hardnes of y^e diamond is ouercōe wth gottis
blod / And o hart harder than horne / harder than
yron / harder thā the diamond / that neyther y^e fire
of hell / nor the hyndnes of thy most gētyl father /
nor the blod of y^e vndefiled lambe shed for the mol-
lifieth the : ye but rather is made moze harder :
Now be ioyful / make triumphe of wickednes / y^e
hast ouercome wretche / thou hast ouercōe diuine
craft / that is most vnhappy victo^{ry}. Unhappy is
the ground / as sayth Paule / and nereſt the curſe of
god / whiche whan it oft receyueth heuēly moyſt-
nes / byngeth forthe nothyng other than thornes
& wydes : how moche moze vnhappy is he that so
ofte moyſted with rayne of diuine mercy / waxeth
harde as any rough boystous ſtone / that can re-
ceue no print of the holy goſt : The ſynger of god
wrote to Moyses the lawe in ſtony tables / so that
thy hart is rougher than thoſe ſtones / wherin y^e
holy goſt can write noth^g of Chriſtis lawe. Who
ſhal cut vs theſe ſtony hartes / but he / whose deth
cut y^e ſtones / y^e they myght go out of they^r tūbes
y^e were deyd : Who ſhal gyue vs a fleſhy hart / but
the worde of god / y^e for vs was made fleſhe : But
yet than theſe they be moze desperate / that reioy-
ſyng in they^r synnes / ſpzed abrode blaſphemous
& wicked opiniōs / denyēg god to be aboue : o^r if he
be / that mortal folkes buſines pteyne nothyng to
hym : to be no lyfe after deth of the body : no imor-
talite

talite to be prepared for them / that here deuoutly
 lyued in Christe Iesu : nor hel prepared for them /
 that here serued the deuyl : the thretynnges of ho
 ly scripture to be vayne : the pmisses of the gospel
 to be lyes : or they that by wronge expounyng of
 scripture defēde theyr myscheuous dedes for good
 actis : and the worde of god / by whose rule the yll
 despyres of þ mynde ought to be corrected / they cō
 pell to supporte theyr fylthynes / to other crymes
 they lay the wickednes of heresy as most worste
 rebuke. The palenes whiche for great skle appe
 reth in your faces / & the trēblyng of þ holle body /
 shewē how moche ye abhorre that ye haue herde.
 But wold to god we myght nat here these thynges
 amōge christe folke . I haue shewed you Scylla /
 on whiche rocke many rōnyng / perillhe . I shall
 shewe you Charybdis / a daūger greuouset thā þ
 most greuous & more fearefull. They be / whom
 folowyng Cain & Judas the traitour / despyre of
 forgyuenes swaloweth i to euerlastyng destructiō.
 There is but one destructiō / though the reason of
 perillshyng be dpuerse. Pharaο indurated sayth :
 I knowe no lord / nor I wyl nat let the people go.
 What sayth Cain : My syn is greater / than þ I
 may deserue pdon. And what Judas ? I haue sin
 ned betrayeng þ innocēt blod . Both they acknow
 lege the greatnes of theyr syn / both they confesse
 it / both repent theyr mysdede / but both they go a
 way frō þ face of our lord / in whom only is mer
 cy & plentifull redemcion frō synnes : For thus ye
 rede of Cain : And Cain goyng away frō the face
 ser. of C. H of our

of our lordē dwelled a rûne a gate in a cōūtreȝ to
warde the Est. &c. And Judas departyng frō the
banket of sapntis / returneth nat agayne: He is
vnhappy / that so goeth frō þ face of the mercy of
god / that he returneth nat agayne. This is he I
thynke / that Hieremias meaneth / whā he sayth:
Wepe nat for þ deed / ne mourne nat for him: with
wepyng bewayle hym / that goeth out / bicause he
returneth no more agayne. He wyll nat þ deed to
be wept for / bicause sūtyme he must arple agayn.
He with al maner wepyng shuld be wayled / þ tur-
neth hym selfe awaye frō the well of euerlastyng
lyfe / and neuer by penance / frō thens he went / re-
turneth agayne. That prodigal & riotous childe
went away into far cōūtreȝ / he left þ house of his
moost louyng father / but he is returned agayne.
Peter swarued far frō our lordē / whan he forsoke
hym thriſe: but shortly aft he came agayne / whā
he remēbred the worde that Iesus spake / he begā
bytterly to wepe. He had forgotten hym selfe / but
come to hym selfe agayne / he returned to Iesus.
Lyke wyle Elaias cryeth: Remēbre ye this / & be
ye cōfunded / and pou synners come to pour harte
agayne. Peter remēbred hymselfe / and returned
to his hart: frō hym was takē the stony hart / the
pompce hart / out wherof no drop of teares coude
be got: a flesshic hart was gyuen hþ / out wherof
anon sprāge a welle of teares / bytter for þ sorowe
of penāce / but holsome for the innocency to hym re-
stored. But Judas is nat returned to Iesus / but
he went away to þ prestis & Pharisees / he yelded
agayne

agayne that woful money / frō thens he rōne to þ
 snare / & brake a sondre . These thyngeꝝ our lordē
 suffred amonge his disciples for our instruction.
 Ye se how diuerse þ ende of two apostles synnyng
 is. Judas so oft tymes puoked by our lordis me-
 kenes to be soꝝy & amēde / stacke stpl in his wicked
 purpose. But Peter at the lokyng of Iesus vpon
 hym remēbyng our lordis sayeng / by & by knew
 hym selfe / and as vnwoꝝthy of our lordis pꝛesēce /
 he dꝛewe abacke / nat to hange hym selfe / but to
 wepe / that is / nat to dispayꝛe / but to remedy. Jus-
 das folowyng Cain the authoꝝ of this myschief /
 aknowleged truly the greatnes of his syn / but he
 remēbꝛed nat the wordes of our lordē / that euery
 where i holy scripture pꝛouke vs to retorne / they
 stꝛe vs to do penāce / and pꝛomise vs mercy . For
 what padge is in holy scripture / that sōūdeþ nat
 the mercy of god? I speke nat only of the new tes-
 tament / that is the lawe of grace / but also of the
 olde testament / that is thought moꝝe rigorous.
 Let vs here how gētilly our lordē in þ pꝛphēt Hie-
 remias / vnder the pꝛson of the spouse / that leauyng
 her hus bād / abādoneth her euery where to euery
 body / he reclaymeth his people to penāce: Turne
 to me sayth he / ye childeꝝ returnyng agayne / sayth
 our lordē / for I am your hus bande . And in Job
 our lordē openeth the care of þ synners / þ he may
 coꝛrect them : and speketh / that they moꝝe returñ
 frō wickednes . But they be wꝛetches / þ agaynst
 this our lordis voyce stoppe theyꝝ eares / like the
 desse edder / that stoppeth her eares for the nones
 H.ij. lest

lest a shulde here the boyce of the enchanter wyse
ly. To day sayth the psalme / if ye here his boyce /
be nat harde harted. To day is ours / as longe as
we be in this lyfe / whiche all the while it lasteth /
our lord celsseth nat to speke to vs / ster þ g vs to do
penance / offeryng forgyuenes þpared. What sayd
I forgyuenes? The mercy of god is more / whiche
promiseth to them that retorne a precious gyfte.
For thus we rede i Job: If thou wylt retorne to
almighty god / thou shuldest be edified / & shuldest
make wickednes far frō thy tent: for erth he shall
gyue the a spnt stone / & for a spnt stone goldē ry
uers. Let vs here the mercy of our lord in Esaie
steryng vs to repentāce: If ye seke sayth he / seke
retorne ye and come: if ye seke the ende of puelis /
seke it nat in chylde of men / in whom is no saluas
cion / noz of enchantours / noz by hangynge your
selfe / but aske it of me / that alone both may & am
redy to forgyue. Only retorne frō those thynges /
that ye splythly haue loued / & turned come to me.
Agayne in the same pphet etysyng al mankynde
to hym / he sayth: Am nat I a lord / and there is
no more god but I. God iuste and holy is none bes
yde me: retorne to me / and ye shalbe saued all þ
costis of the erth / for I am god / and there is none
other. These wordes our lord speket to gentils
idolworshippers / to māquellers / church robbers /
lechers / blasphemers: & thou wretche by dispeyre
wouldest turne away frō our lord? In olde tyme
whan syn b unpunished rayned amonge folke / the
mercy of god semed to be drawen within þ narrow
boudes

boundes of Judee. But by the goſpell mercy ſpzed
 ouer all coſtis of the worlde. In Hieremy alſo he
 thretneſſe the obſtinate/ but he offereth them foꝛ
 gyuenes prepared that repent & amēde: If that
 folke ſayth he/ wold do penance foꝛ theyꝛ ſyn/ that
 I haue ſpoke againſt them/ I wyl alſo do penāce
 vpon y harne/ that I thought haue done them.
 And he y a lytel befoꝛe thretned diſtruction/ pluc
 kyng vp by the rotis/ & ſparklyng about/ promy
 ſeth thynges cōtrary/ and ſodaynly ſayth: I wyl
 ſpeke of the people & realme/ that I may edifie it/
 and that I may plant it. Like wiſe in Ezechiel he
 nat only pmiſeth hym ydō y turneth agayne/ but
 alſo that he wold foꝛget al the ſynnes that he had
 done befoꝛe: foꝛ wha he had afoꝛe remēbred eue
 ry kynde of miſcheues and dānable dedes he ad
 deth: If the wicked man wold do penāce foꝛ all y
 ſynes/ that he hath wrought/ and wyl kepe al my
 cōmandmentis/ and wyl do iugemēt and iuſtice/
 he ſhal lyue and ſhal nat dye: I wyl nat remēbre
 al the iniquities that he hath wrought. Is it my
 wyl ſayth our lorde/ that a ſynner ſhulde dye/ and
 nat rather y he ſhuld de cōuerted frō his ſynnes &
 lyue: And a lytel lower: Be ye cōuerted and do pe
 nāce foꝛ al your ſynnes/ and your wickednes ſhal
 nat diſtroye you: throwe away all your offences/
 wherby ye haue trāſgreſſed: and make you a new
 hart and a newe ſpirite. And why dye ye y houſe
 of Iſrael: Bicauſe I wyl nat the deth of y dyeng
 creature ſayth our lorde/ turne agayne and come.
 Why deſpexreſt thou wretche/ ſith god foꝛ this ſet

downe his son into this worlde / þ þ shuldest haue
good hope: He hymselfe vndouted is the mercy of
god / of whom Dauid syngeth: O god we haue re
ceyued thy mercy in þ myddis of thy churche. We
thou i the churche / and embrace mercy. He rylsing
cryeth: I wyl nat þ dethe of a synner / but rather
that he shuld be couerted & lyue. Here this voyce
thou vnhappy synner / wake of deedly slepe / rylse
agayne with Christ / that thou mayst lyue i hym.
for the he reuiued / lest þ dethe of synnes shuld al
way possesse the. And lest any shulde suspect this
mercy of god nat to be prepared / or nat redy / but
for those that comyt fewe and lyght synnes / here
our lord with a clere voyce promysing: whan so
euer a synner bewapleth his synnes / I wyl forget
al his iniquitees. He excepteth no kynde of synne /
he pondreth nat the greatnes or multitude of offe
ces. Only be sory / and forgetfulnes of al thy syns
past is redy. for small offences / without whiche
mas freilte lyueth nat / we call dayly bpon þ mer
cy of god / sayeng: *Dimitte nobis debita nostra. &c.* for
gyue vs as we forgyue them that offede vs: And
we be herd / if we mow here our neyghbour pray
eng that we shuld forgyue hym. And also amoge
deedly synes is a certayn ordre / as amoge me som
slepe nat very soundly / so that with a litel whist þg
they ben waked: there be that slepe more depely /
that one must speke loude to wake them: there be
that slepe most depely / that bneeth with great tug
gung they may be waked: so w god som be lighter
dred / som more greuouly / and som most greuouls
ly. But

ly. But no kynde of deth is so desperate & deedly,
 þ he wuth his boyce dyuerth nat alwaye / at whose
 boyce also they rise agayne / that were deed i theyr
 graues : and no man is takē with so depe slouēre
 of deth / that is nat by hym reysed. This threfold
 difference of synners þ deuout interpreters of ho-
 ly scriptures supposen signified to vs by thre co-
 ses / þ we rede were reysed frō dethe to lyfe by our
 lord Jesu. The maister of þ synagoges daugh-
 ter / a mayde .xii. yere of age / he reiled in þ house /
 a fewe admittēd to se it / & he forbade to tel abrode
 that was done. These be they þ fyrst nat of pur-
 posed malice / but either for slepēnes of age / or by
 mans freilnes / be so slyden in to som synne / þ they
 be nat yet ostinate in yuell / yet no foule rumour
 rūneth of that mysdede. Our lord Jesus lightly
 reyseth those with his hande put forth / hydynge
 theyr fylthynes / & prouidyng for theyr shamefast-
 nesse. But he reysed bype the wyddowes sonne
 with more busynes. Nowe the carkeps was ca-
 ried to the graue / and i goyng our lord met them /
 moued with the selp womā's wepyng / bade them
 stande styl that bare the biere / he reysed the yōge
 mā. fyrst he sitteth by / sone after he speketh / short-
 ly after he skypeth out of the coffyn / & is deliue-
 red to his mother agayne. These be they vndous-
 ted that bē so far irōne in synne / that they by infā-
 my can nat be reclaymed frō synnyng : they by o-
 pen penance lytell & lytell be reiled agayne to lyfe.
 He sytteth by / that forsakyng syn / lyfteth by hym
 selfe to þ purpose of a better lyfe. He speketh / that
 cōfessyng

cōfessyng his foule synnes / aknowlegeth þ̄ mercy
of god. He is yelded to his mother alȝue / that all
remedies accomplished / is restored to the cōmun-
ion of the churche agayne. Lazarus truly now
stanke in his graue. Only he is bewayled of his
desperate systers and frēdes / here Iesus byddeth
þ̄ graue to be shewed hym / he wepeth / he maketh
grisely sounne with his mouth / and is troubled in
spirite / he cōmandeth to take away the stone / and
with a loude voyce he byddeth hym to come forth:
he cometh forth / but he is bound / he is loled / and so
at last he is yelded to his systers agayne. It was
no great thyng for our lord to reple a carkeys. iiii.
dayes deed / it is a greater mastrie to reple a syn-
ner / that .xl. yeres lyued nat / but lay styngyng de-
filed with al maner fylthy synne. A child sayth E-
saie of an hūdred yeres shal dye / and a s̄ner of an
hūdred yeres shalbe acursed. And þ̄ same our lord
Iesus wyl bouchesafe to reple / so þ̄ he at last wyl
here hym callyng. He cryeth dayly / aryse maydē /
aryse yonge mā / come forthē Lazare. But helas
many moze than deed / here nat his voyce callyng
vs agayn to lyfe. But what thyng is to here saue
to beleue? Incredulite or hard belefe stoppeth the
eares of wycked folkes / that þ̄ voyce of holy scrip-
ture can nat entre into theȝ myndes. Let vs pray
the mercy of god / that he wyl bouchesafe to soude
out aloudē his almighty voyce / and to spnge it to
suche wretched & desperate folke: Thou desse and
dūme spirite / I cōmand the / get þ̄ out of this mā /
and entre no moze into hym. Nowe to the ende ye
may

may se moze playnly howe redy the mercy of god
is to hym þ̄ repenteth & amendeth / here David:
I haue sayd / I wyl acknowledge agaynst me myn
vnrighousnes to our lord: and thou hast forgy-
uen me þ̄ wickednes of my syn. Nat yet cōfessed/
but only to one myndyng cōfession þ̄ mercy of god
rūneth. Be soꝝ / confesse þ̄ / but let it be afoze god.
Many waylē afoze mē / they wepe in lyght of peo-
ple / to men they cōfesse them / they rent theyꝝ clo-
thes / but it is afoze þ̄ people: they weare þ̄ heare /
they spꝛynkle ashes on theyꝝ heed / but it is afoze þ̄
people. Whiche thynges if they were done befoze
god / þ̄ is / with al the harte / with pure affection /
the mercy of god cōsisteth nat. Cutte and rent sayth
he / your hartes and nat your garmētes. For god
wyl nat despice a contrite and an hūble hart. Let
vs wepe sayth the psalmewryter / befoze god / that
made vs. Many fasten / but nat the faste that our
lord wylleth: many change theyꝝ rayment / but
they change nat theyꝝ affection. And yet it chan-
ceth that these thynges must be done among mē /
that they whom our malice prouoked / penaunce
may call agayne to amendemēt. But those thyn-
ges vnprofitably are done amonge the people / ex-
cept fyꝛst they be done in the lyght of god. Judas
cōfessed his syn / but it was to þ̄ Pharisees: if he
had cōfessed hym to our lord / by & by þ̄ most myld
mercy of our lord had embraced hym. And to the
ēde our cōfessiō might be moze acceptable to god /
Osee the pphet declareth to vs also the fourme of
cōfessiō: Take sayth he / with you wordes / and res-

ser. of. C.

I turne

turne to our lord / and say to hym / Take away al
iniquite fro vs / and receyue good / & we shal gyue
þ agayne the sacrifices of our lyppes. Let vs also
that haue wandred many wayes returne to hym
agayne / that alone taketh away the synnes of the
worlde / þ whiche for our synnes shed his precious
blod / let vs say to hym : Take away fro vs all the
yll / that we haue wickedly wrought. What frely :
And receyue good / what good : þ sacrifices of our
lyppes. We shal gyue thākes to thy mercy / wher
to we be boūde for euery good dede we dyd aff our
fal / thou shalt take fro vs þ is ours / & shalt receiue
of vs þ is thyn. Ye but se howe well with hym ac
cordeth the pphet Joel / with other wordes ex
pressyng the same sentence / for whan god by hym
had sharply thretted those that regarded nat his
mercy offered them / this he byngeth in after : Res
turne to your god / for he is myld & merciful / paci
ent and of moche mercy / and repentynge vpon ma
lice. The greatnes of synnes ouerthroweth þ / but
þ greatnes of goddis mercy can lyft þ vp agayn /
se by howe many wayes the pphet amplifieth it.
He is gentyl / or els as it is in Greke / mercyfull.
Though this was inough that we shulde nat des
spyre / he addeth / And hauyng pite / þ we may vnder
stāde þ he nat onely helpeth vs but also is sorry
for our iuels. And herwith nat cōtēted / he addeth
patient / that is to say easy / and nothyng hasty to
take vengeance / lyke as humayn mercy is lyght
ly turned into disdayne. And yet o synner thou des
spyrest. Herkē therfore þ foloweth / And of moche
mercy

mercy. If thy synes be many / mystrust nat / mer-
 cy is moche. What remayneth now / but þ thou
 must be couerted and go to hym entysyng þ: But
 the punysshemētes of mercy fearen / herke & take
 corage: And takyng repentāce of his malice. He
 calleth malice the peynes and afflictions that are
 due for our synnes. He taketh away synne / He for-
 gpyeth euerlastyng peyne deserued. What resteth
 thā: nothyng / but that thou shuldest aknowledge
 þ mercy of god. Undouted this is / that foloweth
 in Iohel. And he shall leaue after hym blessing &
 sacrifice to our lord god. Truly this is it þ Osee
 sayd: The calues of the lyppes / that is to say / sa-
 crifice of preyse and thanke gyuyng. If any gre-
 uously and ofte shulde offende a mortal man / how
 harde is the makyng at one / how myndeth he the
 wronges / how slowly asswageth the anger / howe
 lightly for a trisyf falleth he in þ olde grudge / how
 frowardly asketh he amendis of the offence: and
 yet if they so receyue them i fauour agayne / they
 be called gentyl. God so oft offended wilfully / puo-
 keth vs to do penance / he entyseth vs to forgyues-
 nes / he pdoneth thretnynges / he forgyueth helle
 peyne / he offreth for punisshement liberalite / and
 i so moche he turneth hym nat away fro þ synner
 mending & repentynge / þ voluntarily he meteth
 hym turnyng agayne / and with his armes spred
 abroad that he maye embrace hym returned. Un-
 douted the same is it that he pmyseth i zacharie:
 Turne ye to me sayth the lord of ostis / and I wyl
 turne to you sayth the lord of ostis. What is that

Malach 3.7.

I. ii. to say:

to say: Turne ye to me: knowlege your wretched-
nes & desyre my mercy. What is: & I shall turne
to you: By & by I beyng made a helper of a reue-
ger & punysher / shall helpe for ward your purpo-
ses / that ye can nat bynge about through your
owne strength / ye may opteyne it by my fauour.
No man coude hollosmly hate his syn / but if god
grated it / except he toke away þ stony hart / & put
in a fleshyie hart: but if for a defiled hart / he worke
i vs a clene hart: except for an yll spirite he renew
in our bowels a good iuste spirite. But why take
I this labour i rehersyng some old places of scrip-
ture / whiche declarē þ marueilous mercy of god:
All the scripture of the olde testament al about pre-
cheth / syngeth / and layeth befoze vs the mercy of
god. And where be those frātike foles rather thā
heritickes / that of one make two goddis / þ one of
the olde testament / that was only iuste / ye & nat
good: the other of the newe / that shulde be onely
good and nat iust / coude they nat at lest wyle here
this songe that is so oftē tymes reherled in þ psal-
mis: Confitemini dño quoniam bonus. &c. Knowlege to
god that he is good / and þ his mercy is in al worl-
des. Where is the mad Banichee / that taught in
his bokes / that he that to vs so lounyngly speket
by his prophettes / and þ ordeyned Moyses lawe /
was no veray god / but one of the wicked dyuels:
The selfe same is god of both the lawes / the same
trouthe / the same mercy by Jesu Christ our lord /
saue that in Moyses lawe be shadowes / in the gos-
pel trouthe: in the other was promyse / in this is
pfour

pfourmāce: in that was moche and great mercy
 to ward the Jewes/ here is the holle welle of mer-
 cy/ or rather the see that hath flowen ouer all na-
 tions of the holle worlde/ by whiche flood the syns
 of all mortall creatures are wasshed & skoured a-
 way. Surely this was the happy flood of mercy.
 that olde flood a fewe saued oppressed the synners:
 this holosome flood/ & synnes wasshed away saueth
 al beleuyng in the son of god. He that in bokes of
 the olde testament promyleth the Hebrewes repē-
 tyng & amēdyng forgyuenes / the same present in
 the gospel crieth to euery man: Come to me al/ &
 labour & be loden/ and I shal restreſſhe you. Take
 my pocke vpo you / and ye shal fynde rest for your
 soules. For my pocke is swete/ & my burthē light.
 Rede ouer & ouer the lyfe of Christ/ What els se ye
 than cōtynuel mercy towarde euery body: He hea-
 led frely sicke folke/ he fed the hungry/ he succour-
 red them that were in perill/ he made lepers holle
 & clene/ he gaue the blynde theyr syght/ and resto-
 red & lame theyr lymmes/ he droue away dyuels/
 he reysed deed mē to lyfe / he assoyled them & were
 repētāt. Agayne/ serche out al his teachyng/ what
 other thyng doth it sauoz/ thā excedyng great mer-
 cy of god: By how many parables p̄nteth he &
 same in our m̄des/ & we shuld slyde no waye: For
 what other thyng sheweth & parable of & shepe
 brought agayn on & sheperdis shulders/ of & pece
 of money lost & founde/ of the holle folke that nede
 no phisicion/ of the seruant to whom all his duyte
 is gyuen/ agayne of the vsurer that gaue to both

I. iij.

the

the dettours / of the publicā and pharisee / of þ pil-
grym hurt / whom the samaritan healed / of þ cur-
rese steward to his dettours / of þ disceyuer of his
maister / of the riottous childe receyued agayne.
And the veray cleapyng of the gospel / doth it nat
by & by promyse mercy : What promyseth it : To
blinde sight / to prisoners ydon / to þ brokē holnes /
shortly to speke a yere acceptable to our lorde / that
no other thyng desireth than mākyndes saluaciō.
Nowe the same name of Jesu / that is / of a saui-
our / what other thyng pmyseth it than saluacion
& mercy : If he had pclaymed hym selfe a iudge /
it had bē somwhat why ye shuld haue bē afrayd /
nowe thou herest sauiour / and despyrest of salua-
cion : And so forth to the ende thy trust of saluacion
shulde be moze certayne / bicause it mought seme
vnlikely that so great a lake of synnes / that al mā-
kynd was defiled with / shuld be purged & clen-
sed with the blod of gottis & calues / he the son of god
got vp on the auter of þ crosse / and for our synnes
he offred hym selfe most effectual sacrifice to clense
al our synnes. And hangynge on the same crosse /
he prayeth for them that crucifie hym / for them þ
reuile & rayle vpon hym / & thynkest thou aknow-
legeyng thy syn & rusfully bechyng his mercy / he
wyl denye þ forgyuenes : Trust to hym merciful /
& thou shalt fynde mercy / ther is nothyng þ feyth
opteyneth nat of Christ. He that mistrusteth the
phisiciō / is his owne let / that he can nat haue his
helthe agayne. Truly so moche god enclyneth to
the prayers of wretches cryeng to hym / þ he gy-
ueth

ueth mercy at one other mā's prayer / if he haue a
 good hope with hym. The Canane crieth to hym
 and her daughter is made holle: y Centurion tru-
 steth / and his seruant is restored to his helth / the
 maister of the Synagoge prayeth / & his daught-
 er is relpyed: the father desireth / & his son is delpye-
 red of a wicke deuyll. The apostles crie: O lord
 saue vs / we perishe / and they be al saued. In ma-
 ny folkes he taried nat the prayers of the mouth /
 he seeth y seyth of the cariers / and sayth to y mā
 sicke of the palsey: Trust son / thy synnes be forgy-
 uē y. The mother only & they that went with her
 wept / and the ponge man deed aryseth / Martha
 and Marie do nothyng but wepe / and Lazar relpy-
 ueth / Mary the synner wepeth / she annoynteth &
 kysseth hym / & she hereth: Thy synnes be forgy-
 uen the. He prayeth mough that knowlegeth his
 sickenes: he prayeth vehemently / that wepeth &
 hopeth. The womā diseased with the bloody fluxe /
 toucheth priuely the garment of Iesu / and forth-
 with she felt y power of mercy cōpyng forth. Like-
 wyse we rede many other healed the garmētes of
 Iesu touched. So redy is his mercy euery wher /
 and at euery occasion he succoureth wretches. If
 thou dare nat calle vpon Iesus / if thou canst nat
 touche Iesus / at lest priuely touche y skyrte of his
 garmēt / go to some holy mā in whom this vertue
 shyneth / that with his prayers he may cōmende
 the to our merciful lord. For by them ofte tymes
 he putteth forth his strength / being redy of euery
 syde to gyue saluaciō to euery mā. For y entēt he
 came

came/this was the food wherwith he was fed / & he myght drawe synners to repentance. And i the boke of Genesis also/whan wicked folke by theyr mischeuous dedes, puoked the wrath of our lord/ yet at the prayers of Abrahā our lord had forgyuē many cites appoynted to distruction / if he coude haue had foude. x. good men amonge the people. The peple of Israel had deserued to be dystroyed/ & our lorde at the prayers of Moyses restrayneth the swerde of vengeāce. O blynde folke / o vnkynd that regarde nat the mercy of our lorde that is so metyng / & so redy euery where / but moze vnhappy be they that despeyre that wylfully / that frely is offred them. He is lyghtly pleased / who nat willyng is reuenged. For what other thyng soweth this voyce: And why dreye the houle of Israel? Agayne i an other place he bewayleth / that he all the day had spred abroad his hādes to the people without beleue / & stryuyng agaynst hym. Agayn in Michas: My people what haue I done to y / or wherin haue I greued the / answer me: Lyke wyse in Esaie: What is hit that I ought to haue done moze to my vine / and haue nat done it: Our lorde doth euery thyng / that he myght saue vs / and shul we wyllynge cast away hope of saluaciō: In the gospel also he wepeth for Hierusalem / the whiche through obstinacy of syn caused distructiō of it selfe. Howe oft / sayth he / wolde I haue gethered the to gether / as the henne gethereth her chyllyngs vnder her wynges / and ye wolde nat: Our most mercyfullor de wepeth / that he ne may lesfully saue

ly saue wretches / & mystrust we hym / as though
 he wolde nat saue vs: In the gospell all the house
 rübleth for ioye / that the childe that was deed / res-
 lyued agayne / & perished / was recouered agayn.
 He the good father exhorteth the holle cōpany of
 āgels and sayntes to reioyce al to gether / that one
 synner shuld be brought agayne to penance: and
 thou wretche dispeyrest / and enuyeng thyn owne
 saluacion / and to our lord so passyng great ioye:
 Whom the dethe of synners greueth / whom the
 cōuerting of wicked folke gladderh / beleue we hē
 to deny forgyuenes to them that be soz & amēde:
 He calleth euery body to the bridale / he woll haue
 his house ful / yea he compelleth the blynd & lame
 to entre into his house. Why tariest thou behynde
 wretche: Why canst nat thou be drawn from the
 draffe of wyne: Why stryuest thou agayst y mercy
 of our lord: Chryste is the wysedome of god.
 This wysedome as sayth Solomō departed out
 of the fathers house / came into this worlde / preas-
 cheth opely / and in the stretes gyueth his voyce /
 he crieth in the frōte of multitudes / in the wikets
 of the cite gates pronoūceth out his wordes /
 sayeng: How longe loue ye childhed lptel babes /
 and foles shal couet thynges noyful to them / and
 vndescrete shal hate cōnyng: Turne ye to my cor-
 rectiō. Beholde I wyl put forth my spirite to you /
 and shal shewe you my wordes. What thyng is
 moze folishe / than for bayne trāsitory thynges to
 be depriued of euerlastyng goodes: What is great-
 ter wysedome / than by shōrt sufferance to get im-
 ser. mortalite

mortalite: Therfore they be all mad that cōtinue
in synnes: they be wple that change theyr lyfe in
to better. With what great labours ferche we out
the most vile thyng amonge metals/ and so great
treasure offered and frely offered we despisen/ or y
is more folishe/ we despayre: God is riche in mer-
cy. The treasure of humayn riches is cōsumed in
gyuyng away: the treasure of mercy can nat be
consumed. And this wyl I adde/ that I may the
more put every body from dispayre of pardone.

God hath boude his feyth to man/ and as Paule
sayth/ he can nat deny hym selfe. He refuseth nat
to be rebuked/ if he pforme nat/ that he pmyseth.
For so he speketh in Esai to the people defiled on
every syde: Be ye washed/ be cleane/ take away frō
my syght your yl thoughtes/ cesse to do wickedly/
lerne to do well/ seke iugemēt/ succour the oppres-
sed/ deale truly with y orphlin/ defende y wydow/
and come ye & rebuke me/ sayth our lord. Thou
herest synner/ what thyng els requyrezth our mer-
cyful lord/ but only chāgyng of thy lyfe: And lest
thenoymite of synnes ouerpresse thy mynde/ here
the forgyuenes of them all redy: If your synnes
sayth he/ were as skarlet/ they shall be made as
white as snowe: and if they were as red as oker/
they shalbe as white as wolfe. If ye wyl & mow
here me/ ye shall eate the goodes of y erthe. Who
is so mad/ that wyl nat be saued: What is more
easy thā to here our most loupng father/ nothyng
cōmandyng/ but that pteyneth to our felicity: If
ye wyl sayth he/ and ye mow here. No man maye
saue

saue hym þ̄ wyl nat. Saluaciō is by seyth/seyth
 is by heryng. The worde is helthfull in thy hart
 and in thy mouthe. Only shut nat þ̄ eares of thy
 hart. Now if a kyng to his ēmies oz to þ̄ cōuicted
 of treasō shuld say thus: What so euer was entē-
 ded oz is done hitherto/ I forgyue it you al/mercy
 is redy for al/so they frō thēs forth wold absteyne
 frō lyke pl dede: wolde nat euery body speke of the
 kynges wōderful mercy/ that neyther cruelly pus-
 nyssheth theyr bodyes/ nor confis keth theyr goo-
 des: But god yea with rewarde entpseth vs to as-
 mēde our lyfe. Ye shal eate sayth he/ the goodes of
 þ̄ erthe. They truly be vtterly vnworthy to haue
 fruiçion of goodes of this worlde/ that by theyr
 vngratious dedes offende the gyuer of all. But
 how moche more precious is it that the gospel p-
 myseth: I shal gyue you a new hart/ I shal gyue
 you a newe spirite/by whom of the dyuels thrals
 ye shal be made the childzen of god/ by whom ye
 shalbe made mēbres of myn only begotten sonne/
 by whom ye shal entre into the heritage of the he-
 uenly kyngdome. This is sayth he/ my welbelo-
 ued son/ here ye hym. O thou Jewe why turnyng
 thy eares frō trouthe/ turnest to the tales of the
 Calmudicens & Deuterotis: Thou vnwylse phis-
 losopher why/ with thy eares shut agaynst this
 teacher/ herkenest to Plato & Aristotel: Why he-
 rest thou unhappy progeny of Eue the serpent w-
 hayne promyses entpsyng the to distruction/ & he-
 rest nat the son of god callyng the to the company
 of euer lastyng felicity: Do ye penance sayth he/

the kyngdome of heuen is at hande. The son pro-
miseth the father pledgeth it the holy gost in the
mean while is gyuen as an earnest peny: and dou-
test thou to take & embrace so great felicity offred þ:
And ther is none other voyce of thapostles thā of
our lord: Do penance / & let eche of you be bapti-
sed in the name of Jesu Christ / in remissio of your
synnes / & ye shal receyue the gyft of the holy gost.
And a litel aft: kepe you frō this vngacious na-
tion / þ ye may be saued: leaue the spotted / filthy /
wretched lyfe / and take euerlastyng lyfe. Souldi-
ours / publicā / harlottes / ydolworshippers / mē-
killers / nigromācers / haudes / aduoutrers rūne
hither. None is shut without the passage to mer-
cy lyeth egally open to al. The lyfe past is nat re-
garded / so one be repentāt. For thou shuldest nat
suppose this mercy of our lord / to stretch no far-
ther thā baptism though ~~Adrianus~~ shut þ chur-
che dozes agāst them that slyde after baptism /
our lord neuer shuttereth þ doze of the heuēly kyng-
dome. The entrāce in to the churche by baptism
is ones gyuen the figure wherof the arke of Noe
beareth / but by the mercy of god þ secōde bourde
is lefte to eche after þ shyp wracke / yea to come a-
gayne into þ arke by penāce. For baptism is nat
cōpse takē / as the deth of Christe is nat renewed /
but the water of teares remayneth / wherwō now
the fylches of synnes be washed away: the sope of
holsome contricion remayneth / & the herbe of Bo-
rith. Truly they ought to whom ones all synnes
were frely forgyuen / and that buried with Christ
by

by baptisme rose with hym agayne in a new life/
 to cōtinue with hym i that great gyft / that they
 receyued. But our pitiful & merciful loꝝde know-
 yng the wekenes of mānes nature / he wylled re-
 medy of penance to be redy foꝝ eche euen to the ly-
 ues ende. But bicause the day of deth is certayne
 to none / al ought to watche / that they despice nat
 the goodnes of god: but if they hap to slyde agayn
 by and by they shuld haue to remedy / befoze þe dis-
 ease by cōtinuance waxe incurable. Some i olde
 tyme with right great peril foꝝ bare baptisme euē
 to the last day of theꝝ lyfe / whom some called bad
 chꝛistiens / & some bad watered / as chꝛistiens nat
 very true: but with moze peril þe spenner plongeth
 the remedy of penance / that is euery where redy.
 The chꝛistener is nat alway present / but lyeng in
 thy bed thou mayst cōfesse thyn vnrightousnes to
 our loꝝde / and purpose to amēde thy lyfe. One is
 nat alway p̄sent to washe thy body / teares be al-
 way present / with whom thou mayst washe þe fyl-
 thes of thy soule. And nat without a cause a dout
 is / whether þe baptisme be effectual / wherby whā
 ther is no hope of lyfe / and were in pāges of deth /
 were rather spꝛynckled with water than baptised.
 Foꝝ they shewed them cōtynually to haue sp̄nned
 if they myght alway lyue. But moch moze right-
 fully great lerned mē douten / whether penance be
 fruteful / þe is plunged a purpose / now departyng
 hēce they take it / and wold nat take it / except deth
 cōpelled them. Foꝝ lyke as grounde oft mōsted wth
 heuēly rayne / bꝛygeth forth naught els to his tyl-
 ler /

ler/ than thornes & wydes/ is cursed & caste into þ
fyr: so god other whyle for his goodnes obstacly
despised/ gyueth them a vnlowable vnderstādyng.
Wherfore þ surest way is most dere bʒetherfi / nat
to plunge the mēdyng of the lyfe/ but by & by at
the voyce of our lord callyng vs to do of þ olde mā
with his dedes and desyres/ lest our lord so oft nat
herde/ wyl nat here vs agayne callynge to hym.
Dredeful is þ voice/ wherwith he thʒetneth them
that wyl nat here hym mercifully callyng. For I
sayth he/ called you/ & ye forsoke it: I reched forth
my hāde/ and ther was none that wold se it: ye des
spised all my counsaile/ and ye set naught by my re
bukes. I also shall laugh and scorne i your distruc
tion/ whan to you that ye drad shal fal. Whan so
dayne calamite ouerthroweth/ & ruine as a tēpest
dasseth downe/ whan trouble & gresse assayleth:
than they wyl call on me/ & I wyl nat here them.
They shal arise yerly/ and they shal nat fynde me:
for that they hated my lernynge/ and wolde nat
cōceyue the drede of our lord/ & wold nat rest bpō
my counsaile/ and wold withdraw frō al my corʒes
ctiō. Wyuers wayes god punyssheth þ he may cor
rect vs. At last whā our obstaclenes hath ouercōc
al remedies/ he forsaketh vs as desperate/ & lea
ueth vs w our owne frewyl. Like as a phisiciō as
sayēg all that his craft can to put away þ disease/
whan he sceth the pacient forsake al medicins/ at
last he leaueth hym with sickenes/ as he þ wolde
nat lye. Mercy sayth the psalme/ & iugement I
shal synge to þ. The day of iugement abydeþ al/
after

after they shul be departed this lyfe. As longe as
this lyfe dureth/ther is hope of mercy. Therefore
while þ lyuest/beseche our lord of mercy. Truly
they that lye dyeng/or they that extreme olde age
oppresseth/nowe i a maner haue left to lyue. Here
the coulsayle of the wyse Hebrewes/what euer thou
be that frō day to day drawest þ lynde of wicked-
nes/and makest no ende of synnyng. Turne the
sayth he to our lord/and forsake thy synes. Pray
the face of our lord/and mynysshethyn offences.
Returne to our lord/and turne away frō thyn vn-
rightousnes/and hate cursynge: and knowe the
iustices and iugementes of god/and stand in the
lot of propolicion and speche of almyghty god/ go
in to the partes of the iuste worlde with þ luyng
& gyuyng confession to god. Thou shuldest nat a-
byde in the errour of wicked folke/cōfesse þ befoze
dethe. The confession of the deed as nothyng pe-
rissheeth. Luyng thou shalt be cōfessed/alyue and
i heale thou shalt be cōfessed and shalt pzeysse god/
and shalt boast the in his mercis/ how great is the
mercy of our lord/and his fauour to them þ turne
to hym. Thou herest the great mercy of god is re-
dy/but þ is if þ alyue & in heale wylt be cōfessed to
our lord. But what shal we say of them/of whom
the body is vnable to synne/yet the mynde putteth
nat away the appetite of synnyng: and whan by
reason of age the body is nere deed/that they cun-
nat wickedly do filthy actes/ yet leaue they nat to
speke leudly: Howe shal they alyue be confessed to
our lord/that leaue sooner to lyue than to synne?

But

But thou yonge mā in thy flowyng age / why p:
longest the mēdyng of thy lyfe dayes / monethes /
& yeres: If thy body were diseased with þ drop:
sy / and thou haddest before þ redy a certayne sure
remedy for þ disease / woldest þ say / The next yere
I wyl heale my sickenes: I knowe wel þ woldest
nat be so mad / but most gredily þ woldest hast to
be healed. And in þ diseases of þ soule moche more
perillous / tariest / dyuēst forth frō day to day / frō
that day to that / yea thou defferrest thy saluacion
to þ day of thy deth: And who is thy surete that
thou shalt lyue tyl to morowe: But these thynges
be nat spokē / to thende that any shulde dispeyre of
forgyuenes / but to thentēt we wold wēst frō eche
the careles continuance of synnyng. Ther is syn /
þ neyther in this worlde nor in the world to come /
is forgyuē. God forbidd þ any of vs shuld swarue
so far wyde. And therfore þ most sure thyng is to
eschewe synne. The next is / that by & by we put it
alway by penance / that is wrought vnl kplfully.
A good man falleth. vij. tymes in a day / but he ris
seth agayne: al though this is spoken by veniall
synes. And therfore our lord oft tymes thretneþ
vs sharply in holy scripture / lest on trust of forgy
uenes redy / we shuld walowe in to the mycr of vn
gracious dedes. And therfore the playster of pe
nance is nat gyuen / that we wyllyng shuld cont
inue in our disease: but lest he that pchance falleth
shuld be losse for euer. In Amos our lord oft thō
dreteth agaynst thre or foure wickednessis: Shall
nat I abhorre them: It is wickednes to thynke
yll.

repēteth / if we truly wold repent our myf dedes.
It shal nat be / sayd our lord. I praye you / what
mother is so lyghtly pleased w her child: Therfor
synth we haue a lord so easy to please / & an aduoca-
trice so effectual / what thyng is ther / why any de-
speyring of hym selfe / shuld eyther cōtinue in syn-
nes / or with Judas fle to hange hym selfe: Euen
for the same purpose our lord by al meanes myn-
dyng our saluacion / suffred most excellent & moste
approued men to falle in greuous synnes / that by
theyr exāple he myght cōfōrte & corage vs to hope
of perdone. What thyng in holy scripture is more
laudable than kyng Dauid: He was a kyng / he
was a pphet / he was a man to goddis mynde / of
his linage Chyste was promised. But into howe
foule / into howe manyfold a syn dyd so great a mā
fall: He hereth of Nathan y rebuke & cruel thret-
nynges of our lord. But Dauid with two wordes
turneth al this anger of god into mercy / He said:
Peccauit domino / I haue offended agaynst my lord:
And forthwith Nathan sayd: Our lord also hath
transported thy syn / thou shalt nat dye. The thret-
nynges be of a length / y he may correct / but how
swyft is the voyce of Mercy: Thou shalt nat dye:
Likewise by Esaie Ezechias hereth: Thou shalt
dye / & shalt nat lyue. Ezechias wept & made great
lamentacion. The pphet the messanger of dethe
was nat yet gone halfe the kynges courte / y mer-
cy of our lord called hym agayne / sayenge: Re-
turne backe / and say to Ezechias capitayne of my
people: This sayth our lord y god of Dauid thy
father

father / I haue herd thy prayers / & haue seen thy
wepyng / and I haue healed the. The thyrde day
after this thou shalt go into the tēple of our lord.
The thyrde boke of kynges wytnesseeth y^e same of
Achab : Ther was nat suche an other as Achab /
who was sold y^e he myght do myschief in syght of
our lord. And he hereth / Thou hast kyld / & more
ouer hast possessed. As whā he had slayn Naboth
he occupied his vineyarde : but he at last afrayde
with the cruel thretynnges rent his clothes / & co-
uered his fleshe with a shert of heare / he fasted / &
slept in wollen / & he walked hangyng dōwne his
heed. Achab was froward / oft he had despised our
lord rebukyng hym / he had heaped synnes bpō
synnes : and at last he was rather feared wth drede
of mischeues hangyng ouer hym thā he mynded
to repent & amēde : and yet our lord of excedyng
mercy speketh to Helie : Hast nat seen Achab hū-
bled afore me : bicause he hath humbled hymselfe
for my sake / I wyll bynge in no myschief in his
dayes. If y^e myght of false repētance be so great /
that it may wrest the reuengyng sword out of the
hande of god / what shal the mynde do truly chan-
ged into a contrarie affection / & now nat for drede
of punysshement / but for y^e loue of god abhorryng
that he mys wrought : For that entent he suffered
Peter / whom he had apoynted chief of his churche
opely to fall. Only he wept / and opteyned mercy.
Whā to hym he deliuered his shepe / for whom he
had suffered deth / to fede / dyd he cast in his tethe y^e
offence of thyrise forsayyng our lord : No forsoth /

for nowe all þ was so wasshed away with teares/
that ther remayned nat a steppe in our mercyfull
lordes remembrance. Daule psecutour of our lordis
churche was ouerthrowē/and was made teacher
of nations. We haue great exāples of them that
synned/and eke of them that repented/we ought
nat by example of any to be prouoked to synne /lest
we shuld tēpte our lord/but if any shuld hap to be
attrapped by synne/he hath exāples of repētāce/
lest he shuld despayre. But they do waywardly /þ
wyl nat folow þ same takyng repētāce/whom they
folowed synnyng. Howe many princes be there þ
simple at theyr auoutres and māslaughters for þ
example of Dauid: Albe it in Dauid were so ma-
ny excellent vertues/þ this offence mought haue
ben forgyuē in recōpēce of them: but wold to god
lyke as they folow hym offēdyng/they wold hym
eke so folowe repentyng. He spred abroad his syne
throughe al nations of the worlde/ and the delecta-
cions of the court despised / for purple he taketh a
sheet of heare/ as hees as brede he eateth / & myn-
gleth his drynke with wepyng/ euery nyght he
wassheth his bed with teares / and moysteth his
couerled with wepyng. And he was nat ashamed
to all synners to say & synge this verse of penāce:
Misereere mei. ꝛc. Haue mercy vpon me lord aff thy
great mercy. And after the multitude of thy mer-
cies put away my wickednes. He was iuge / and
gaue sentēce of deth agaynst hym selfe. For great-
ly disdaynyng: Our lord sayth he/lyueth/for he
is the child of deth that hath done this thyng.

He

He coude nat more euidently be cōdemned thā by
his owne voyce. God was iuge/ and yet as the p
sone were changed he cōmytted the iudgement to
hym that was gylty. The iuge was takē with a
trip/ and he ouercame that cōmytted to hym ꝑ iu
gemēt/ Dauid happily was ouercome/ god ouer
came mercifully / whan he shewed ꝑ synner to hꝑ
selfe/ that had forgot hym selfe. Befoze as a cōque
rour and dꝛōken with vnhappy prosperite / he ac
complished his pleasure with ꝑ womā he loued/
he delyted in his moste swete childe/ but whan he
was conuerted to our lord / than at laste he sawe
where he was/ and what difference was bitwene
a righteous mā & an vnrightous/ like as an other
prophicy teacheth. Whan a synner w al his hert
aknowlegeth his fylthynes/ & cōfesseth hym selfe
worthy of punysshemēt/ thā is our lord iustified/
and ouercometh whan he is iuged/ that is/ whan
he offreth the iugemēt to god as to be iuged hym
selfe. But they that ordeyne theyꝝ owne rightous
nes/ make god in a maner vniuste & a lyer/ ꝑ wyll
his mercy to be knowen in euery man/ and reioy
ceth to turne our wickednes in to his gloꝝy: why
lom where syn was plentiful there his fre libera
lite abouderth. The olde Adam dyd nat so/ but cal
led to confession he layd ꝑ blame on his wyfe. The
same wyfe she called to cōfessio/ blamed the serpēt.
If they coude haue sayd the songe of Dauid: *mis
erere mei deus* / God haue mercy vꝑo me: they had
nat bē banysshed paradise. Cain nat goyng out of
kynde/ what sayth he prouoked of our lord to re

A. iij. pent:

pent. Am I my brothers keper: If he had sayd:
peccavi / miserere: I haue synned / haue mercy: and
if he had sayd it with al his hert / the mercy of god
was redy. There is a carnal sorowe / that engen-
dreteth deth / suche as Judas had: but agayn ther
is a godly sorowe / that bryngeth forth saluacion &
sure ioye. Paule tenderly louyng al his / yet he re-
ioyeth that he had cast the Corinthes in suche a
sorowe / he dāned / that had a do with his fathers
wyfe / as out of suche sorow as after a bytter plai-
ster foloweth continual ioye. And in þ mean while
sure hope of saluacion myngled with repentance
tēpereth the bytternes of the sorowe. So Dauid
whan he had simply cōfessed his synne / and þ de-
serued vengeance of god / herke howe moche hope
he cōceyued of the mercy of god: O lordē sayd he /
sprynkle me with isope / and I shalbe cōdensed / thou
shalt washe me / & I shalbe made whit thā snow.
Nat of his owne good dedes / but by sprynklyng
of the immaculate lambes blod he promyseth hym
selfe purenes / and whan he acknowledged hymselfe
frō his mothers wombe with spottes defiled / yet
out of þ wasshyng he hopeth to haue fayrenes of in-
nocēcie / wherto þ whitenes of snow gyueth place.
And he nat only hopeth to opteyn innocēcy agayn /
but also that the wo of penāce shuld turne i to spi-
ritual ioye. To my heryng sayth he / þ shalt gyue
ioye & gladnes / and my bones hūbled shal leape
for ioye. Yelde to me the gladnes of thy saluacion /
and cōfirme me with thy princēpal spirite. O wō-
derful trust of a synner / & yet moze largely he pro-
miseth

miseth hym selfe somwhat: And my tonge sayth
 he/shal shewe outward with great myrth thy iu-
 stice. O lord thou shalt open my lyppes / and my
 mouthe shal shewe thy pryncesse. Whan he hath pro-
 ued the mercy of our lord so great / he wyl eke ex-
 hort other that they shul repent & amede. So our
 lord sayd to Peter: And thou couerted somtyme
 confirme thy bretherne. Dauid shuld haue peris-
 shed / if he had comytted hymselfe to Justice / but
 he in that part to weake called vpon mercy: & ther-
 fore the mercies of our lord he syngeth for euer.

They that plede matters amonge men / as oft as
 they cause is in iopardy / if they may / they remoue
 it in to an other courte / al though they be in dout
 whether they shul there fynde a more egal iudge.
 And truly it may hap other while / he y appeleth
 myght apele to his damage. But to vs most dere
 brethern / it is a thyng far away most sure / nat to
 stryue with the iustice of god / that is / nat to caste
 vpon our helis agaynst the pricke / but by and by to
 calle vpon his mercy. And truly in mennes iuge-
 mentes / they say there is nothyng surer / than if
 we may by som colour clene deny y cryme that is
 layde agaynst vs / and the rhetoriciens teache the
 most miserable state of a cause to be / whiche they
 cleapen deprecation / whan the defendat sayth / I
 haue offeded / forgyue me. Here contrariwise / ther
 is nothyng surer for vs than wylfully to acknowe-
 lege / what so euer we haue mys wrought / and to
 beseeche y iuge of mercy. Hither sith the goodnes
 of god in all holy scripture so louyngly prouoketh
 vs /

vs / sith hither the examples of so many noble me
exhorten vs / why shuld any ke fonde that despay
ryng of hym selfe had leuer ware olde in synnes:
In god / that is of most simple nature / nothyng
is / that with other shuld stryue / and yet if we be
hold those thynges / that chance vs / a stryfe shuld
seme to be bitwene goddis iustice and his mercy.
Justice calleth to punysshemēt / but Mercy after
the sayeng of **S. James** / leapeth by agaynst iu
gemēt as a cōquerour . Who dyd euer crye : Jesu
haue mercy : but by & by he opteyned mercy : The
Cananee crieth / Good lord haue mercy / and her
daughter is made hole . Euery synner eke shulde
crie / Good lord haue mercy / and his soule shalbe
healed . He the blynde begger crieth / O son of Da
uid haue mercy / and his cloke cast away he reccey
ued his syght . Let vs eke crye / Jesu the son of god
haue mercy on vs / let vs crye strongly & cōstātly
euen amydmyng the hourlyng multitudes of yll
imaginacions / & he of this worldly beggers shal
make vs enheritours of the heuenly kyngdome .
Whose euer seketh comodites of this lyfe / is blyd /
is a begger / in a patched cloke beggeth a halfepe
ny of y people . They that seke to get a kyngdom /
yea though they seme to go about a great thyng /
they do nought els than wretchedly begge a halfe
peny of a multitude . They y hunt for honours /
and dignites be they neuer so great / they crye to y
people / Take pite / gyue an halfpenny . But if any
wyl crye : Jesu lord haue mercy / he is redy to gy
ue vs hym selfe . Our lord tarieth / he calleth y to
hym

hym/art nat vnhappy but if þū rñe: why tariest
in thyn vnhappy clothes: The alter of mercy is
open / and thou turnest thy selfe to the bondes of
madnes. The sanctuary of goddis mercy is ope-
ned / and thou fliest into the hurlepyt of vnhappy
despeyre. Thy sauour recheth the his hāde / and
thou turnest away thy face. Heuē is opened vnto
þ / and thou gettest the downe heedlyng into hell.
The lappe of goddis goodnes is holde open to þ /
and thou fliest to the vnhappy halter. The these
on the crosse hereth / This day thou shalt be with
me in paradise / and thou gyuest and byndest thy
selfe to helle. But nowe it is tyme þ I fulfyl that
lastly I promysed / by what meanes the mercy of
god shuld be soonest got. For of prayers / wepyng /
fastyng / hert of heare / allthes / that is of contrite
hert / is nowe spoken here and there througħ all þ
sermō. and trulpy these thynges opteyne mercy of
god; but well doyng to our neyghbour wresteth
it out / if I may so say. Suche as euery mā wyl
haue god be to hym / let hym shewe hymselfe such
to his neyghbour. The Grekes prouerbe sayth:
Fauour getteth fauour: But with vs mercy gets
teth mercy. Luce. 6. Gyue / and to you shalbe gy-
uen: Forgyue / & ye shalbe forgyue: And by what
measure ye haue met to your neyghbour / by the
same god shal met to you. And I call mercy or pi-
te / nat onely whan vengeance is forgyue / or nede
of our neyghbour eased / but what so euer good de-
de with a good mynde is done to our brother. He
þ teacheth hym that erreth / that correcteth þ mis-
ser.

¶

Doer /

doer/and otherwhile he that with strokes chastiseth one synnyng/if he do it with a christe affectio/
he doth the warke of mercy vpon his neyghbour:
he that exhorteth them þ̄ shynke frō theyꝝ good purpose/that cōfort the woful/that bynge the despayred into good hope/he is merciful toward his neyghbour / and eyther he recōpēseth oꝝ puoketh the mercy of god. And truely it is vnsyttynge the mercy of Christiēns to be of litel prīse & cōmon. Al paynim wyl gyue alms to a begger/and mā wyl helpe his frend in ieopdie / the gentiles eke pdone some fautes. What our mercy ought to be the gospel teacheth: Be merciful / that ye mowe be childꝝ of your father / that is in heuen. If þ̄ mercy of god toward vs be of þ̄ cōmō sort/mercy of þ̄ cōmon sort sufficeth vs toward our neyghbour. But if he cōmand his sonne to shyne ouer good and pl / & suffreth so rīche hauiour of this worlde to be cōmune to the wel disposed and wicked/if we wyl appere his true childꝝen/let vs be wel doers / nat on ly toward our frēdes / kyngfolke / and that well deserued it / but also toward strāgers / ye to our foes and þ̄ yuel deserued it. If god for vs idolworshippers and childꝝen of helle gaue his only sonne / semeth it a great thyng if we agayn do good to our ennemy / who for that is our brother / þ̄ he is a reasonable creature: And if our rightous lord for our synnes offred vp hymselfe in the aulter of þ̄ crosse / semeth it a great thyng / if we forgyue our neyghbour the wronge done to vs: Howe dare a synner crye / Lorde haue mercy vpon me / þ̄ denyeth mercy to

cy to his brother: Shal nat he here worthily this
of þ gospel: O naughty seruant/ I haue forgyue
the al thy duty/ oughtest nat thou to haue pite on
thy felow seruant with the: What good turne so e
uer we do to our neyghbour/ our lord suffereth it
to be ascribed to hym/ whā he nedeth no mā: and
al be it what good soeuer to our power we haue be
stowed or done to our bẏetherne/ god hath it all on
vs spꝛst most heapyngly bestowed/ yet as though
foz our good dedes toward our neyghbour he wēt
boūde/ he promyseth to yeld vs agayne good mea
sure with moche ēcrease/ ful & wel heaped vp. Is
it nat good measure/ whan foz herbozpng a pooze
man our lord recepueth the in to the kyngdome of
heuen: The best reason to waxe riche is/ whā one
waxeth pooze by suche liberalite. The wylse mē of
this world suffre nat theyꝝ money to rust in theyꝝ
chestis/ but they leaue it w þ bankers þ by vsury
they may get moze to it. They that wil be riche of
heuenly goodes/ they must haue ado with þ most
liberal vsurer. We call them happy that be riche/
and in the gospel the merciful be called happy/ bi
cause they shall opteyne mercy. He playeth þ vsu
rer with our lord sayth he the wylse Hebrewe/ that
pitieth the poze folke/ & he shall quite hym agayn.
And the prophet sayth: Redeeme synnes with thy
almes dedes/ bycause as sayth the pꝛince of the a
postles: Charite couereth þ multitude of synnes.
Ye here therexchange/ but it is with a great laker.
Likewise he þ mystical synger: Happy is þ crea
ture that piteeth & lendeth. Therfoze with god he

plapeth a poſſent of vſury whoſe euer for þe loue of
god doth his neyghbour a good turne. Ye here þe
exchange/ye here the encreaſynge/ye here the re/
demyng. Who ſo euer hurteth his neyghbour is
in daunger of hym that he harmed: Who ſo euer
after his power helpeth his neyghbour/byndeth
hym that he doth the good turne to. Aſke nat venge/
ance on hym þe offended/ but make exchāge
with god: forgyue thy neyghbour a fewe & lyght
offences/and god of couenant ſhal forgyue the all
thys. Deſyre no reward agayne of thy neyghbour
to whom thou dyddeſt a good turne/ but aſke it of
god/what ſo euer þe diſpoſedeſt wel/and he for goo/
des tranſitory ſhal reward the euerlaſtyng. The
kyndes of ſacrifices be dyuerſe/ with whiche god
is pleaſed/ſpiritual hymns/ ſonges/ prayers/ wat/
chynges/ faſtynges/ homely raymēt: but no kynde
of ſacrifice is more effectual/ than mercy towarde
our brother. So ſayth our lord/ and lerne what it
is: Mercy I wol haue/ & nat ſacrifice. He dāneth
nat ſacrifices/ but he pferreth mercy aboue them
al. It þe our lord Jeſus vouchelaſeth to teache vs
with his owne mouth in þe goſpel/ he taught lōge
before by the mouth of Michēe þe pphet. For whā
our lord had rebuked þe inuincible obſtaclenes of
the people in yuels/ þe people thoughtful/ by what
mean they mought apeaſe god/ rightouſly with
ſo many curſed dedes/ poked/ ſayth: What thys
worthy may I offre to god: ſhal I bow my knees
to almyghty god: What ſhulde I offre to hym
ſacrifices/ & perelyng calues: Whether may god
be

be appeased in a thousand wethers / or i a thousand
 fat gottes: Shall I gyue my fyrst begotten sonie
 for myn offence / the frute of my wombe for þe synie
 of my soule: Hitherto speketh þe people / vndersta-
 dyng no conuenient sacrifice coude of man be offe-
 red to purge away syns / yea if aboue many thou-
 sand wethers / he wolde offere by his fyrst begottē
 son / to hym most dere: but the prophet sheweth a
 more effectual sacrifice / wherwith by & by þe āger
 of god shuldbē appeased. O mā I wil shew þe / what
 is good / and what our lord wold haue of the: þe þe
 do iugemēt & loue mercy / & thoughtful to walke
 with thy lord god. What is to do iugemēt: to hurt
 no man. What is to loue mercy: to do them good
 that deserue it nat. Hauē the apostle moreouer ad-
 deth somwhat to the p̄eyle of mercy. If I shuld
 sayth he / gyue my body to be burned / & haue no
 charite / it auayleth me nothyng. Abrahā p̄fered
 a great th̄ng / that was redy to offere his only son
 in sacrifice that he loued specially: but he p̄freteth
 more / if any for þe loue of god deliuereth his owne
 body to be burned. And yet charite is more accep-
 table than that sacrifice. And what th̄nge els is
 charite toward our neyghbour thā mercy: Ther-
 fore sith al we continually in all th̄ng shul nede þe
 mercy of god / our studie ought styl to be / that one
 of vs shuld helpe an other mercifully / & one with
 a nother bearyng þe burthēs together / we mow ful-
 fyl þe lawe of Christ / that rather requireth mercy
 than sacrifice / and wylleth vs to redeme his mer-
 cy with mercy shewed on our neyghbour. But as

my mynde excedyngly reioyceth / whā I cast wīth
my selfe / how great y mercy of our lord is toward
vs / and how redy for vs he wold it shuld be : so an
huge great sorow perceith myn herr / as oft as I
inwarly behold / how seldome the studie of mercy
is amōge Christens. If we were truly merciful /
our liberalite shuld reche euen to the Turkes / we
shuld cast colis of fyre vpo theyr heedes / that they
ouercome by our goodnes / at last shuld come to y
felowship of our religion. Nowe we Christens by
warres / robberies / theftes / oppressions / more cru
elly greue & bere Christens / than any wylde beast
greueth the enemy therof. If thou beholde the
luker / what other thyng do we than lyue one by
deuouryng an other / after the maner of fysshes :
Who is nat redy for smal auayle to begyle his bro
ther / whose nede he oughted to succour : Nowe of
our brothers pouerte we go about to get our auā
tage / our brother for faute of meate dyeth . The
more ieopdy I se hym in / the derer I selle hym y
he lacketh. Nowe vnlawfully is our statelly fierse
nes agaynst our inferiours / how great is the rebelliō
of th inferiours agaynst the superiours / how seld
or in no place is pure charite : Of brawlynges / de
tractiōs / backebitynges al places be full. And we
nat only quite a litel wrong with great vengeāce /
but wilfully harme them y dyd vs no hurte . And
the mean while we mynde nat / how great mercy
our lord hath poured on vs : & y he wyl aske it a
gayne / onles we shul shede agayne on our neygh
bour that we receyued. If ye seke sayth y pphet /
seke.

seke. If we seke þ mercy of god/let vs seke it truly and with al our hert. Turne you & come. She wold turne her selfe to vs/if we wold turne to her. The mercy of god came to vs whā the son of god came downe into erthe: let vs go to her agayne. The most merciful lordē enclineth hymselfe that he may asloyle an aduouterer: let vs agayne lyfte vp our affectiō to hym bowyng hys self to vs. The fyrst grice is/to cast away synnes. So phisicians fyrst purge the body/that after they mowe put in better ioyces. So thou synner fyrst cast out of thy mynde yl affectiōs/that warren agaynst god: lechery/couetousnes/riot/pride/anger. Whan þ cōtinuer in synnes besecheth the mercy of god/doth he nat as though an enemy armed holdyng his sword & bucler in his hāde shuld desyre peace? He that asketh receyueth/he that seketh fyndeth: to hym þ knocketh þ doore is opened. If ye aske mercy/aske it truly: if ye seke/seke truly: if ye knocke at þ doore of mercy/knocke truly. Wyll ye haue example of one truly askyng mercy? He the pdigal child asked it aright/but whan he had left þ hogges/but whan he was returned to his father: O father I haue offended in heuē & afore the /make me as one of thy laborers. Now here þ publican/that for the cōscience of his synes dare nat lyfte vp his eien heuēward/dare nat come nere the auter/but stādȳg a far/he knocketh on his brest & sayth: Lorde haue mercy on me a synner. He asketh /þ turnyng clene cōtrary his affectiōs/of a drunkerd is made sobre/of a rebaude chaste/of a gluttō temperate/

perate / of a bybour beneficiall / of a lewe speker a
good sayer / of a dissembler a playn mā / of a crabbis
he a lowly mā / of a cruel merciful . He knocketh þ
with deuout importunatnes i a maner cōpelleth
þ mercy of god / neuer cessynge to exercise warkes
of mercy on his neyghbour . Cry to our lord : haue
mercy : but if thou wylt be herd / se that thou here
hym agayne . He crieth in his membres the sicke
& nedp . Here if thou stoppe thyn eare / he wyl nat
here the agayne callynge to hym . He in his poore
folkes is refresshed / i them he thyrsteth / hūgreth /
he sickeneth / he pyneth : in them he is despised &
offended . But more vnshamfastly sayth he to our
lorde / Haue mercy vpon me / that only refressheth
nat his brother / but also bereth hym vnderferued /
oppresseth the weake / betraiethe the innocēt / spoy
leth the poze / begyleth the harmeles . Cōtinuyng
in those dedes / in bayne he calleth on the mercy of
our lorde . Who þ wyl nat refresshe Christe in his
membres / shal here : Go ye cursed folkes in to þ fyre
euerlastyng . What shal they here that reuile / spyt
at / mocke / beate / punyshe / sklander / flee Christe
i his membres : If I be nat disceyued ther is a sen
tence amonge the mymes publians worthy for a
christen mā : In gyuyng he receyued a benefit þ
gaue hym that was worthy to haue it . Why styck
kest at it thou frowarde ponderer of an others di
gnite : He gaue to one worthy whose euer gaue to
the mēbre of Christe : he gaue to one worthy / that
gaue to his brother . And so forth / he gaue to one
worthy / whose euer for Iesus loue gaue to a poze
creature

creature. If thou seke wyppynng/ play the blurer
 with h^y: if ^þ drede pl/ thou hast wherby ^þ mayste
 redeme hit. After sharpe rebuke/ what sayth our
 lord in the gospel: Yet sayth he gyue almes/ and
 se al thynges be clene vnto you. Whan tempest of
^þ see soze greueth / ^þ styckest nat by castynge thy
 marchandise neuer so p^recious i to ^þ see to redeme
 thy lyfe: whan the v^egeance of god hangeth ouer
 the / art thou agreued to dispose a lytell money on
 thy neighbour: What leauest ^þ vndoe if thy hous
 be afyre: But what burnyng is more d^redeful/ thā
 of goddis āger / whā his anger sodaynly flameth
 bp/ and wylt nat vse the remedy shewed to quēche
 hit: What/ wylt thou say: Who sheweth hit: That
 very good mā Sirach: Water sayth he/ quēcheth
 flamynge fire/ and almes dede withstādeth synnes.
 Almes dede knoweth nat bostyng/ o^r els she loseth
 her name. They ^þ gyue almes with a trūpe blow
 yng before / gyue nat almes but bye glozy. For cō
 clusion almes before god is/ whan thy lyfte hande
 knoweth nat what thy right hād doth. But sayth
 he/ thy treasure in the cōmandemētes of god/ & it
 shal profit the more than golde: close thy almes i
 the poze mānes hert / & it shal deliuer the frō al pl.
 Thy treasure is neuer surer buryed thā in ^þ poze
 mānes hert. It is far better locked in there thā in
 thy yron chestis. Forget that thou hast gyuen: let
 nat the poze man know/ if it may be/ who is ^þ au
 tor of the good dede. Whan thy nede requireth an
 intercessor/ ^þ almes shal nat be dūme/ but shal op
 teyne of our lord/ ^þ ^þ that succourest thy neygh
 bour

bour in any trouble shalt be deliuered from al yl.
 Wyl ye here almes dede spekyng? Come ye blessed
 childre of my father / for whā I hongred / ye gaue
 me meate: whan I thyrsted / ye gaue me drynke:
 whan I was naked ye clothed me: whā I wāted
 lodgynge ye lodged me: whā I was sicke / ye bise-
 ted me: whā I was i prison ye came to me. They
 had forgot theyr benefittes / & say: O lord whan
 sawe we the wātyng those thynges / & succoured
 the: The other part reherseth theyr vertues / and
 they here: Go ye into euerlastyng fire. Shal nat
 almes dede thā be here a good spokeshoma / y shal
 deliuer vs frō helle / that is / frō al mischief: & shal
 ioyn vs to our lord souerayn of al goodnes: What
 resteth now most dere brythern / but that we shul
 beseeche the mercy of our lord / that he wyl graunte
 vs / y we may be merciful to our neyghbour / lest
 if we here set naught by his mercy / shul afterward
 require it in bayne: but the more here we were p-
 uoked by mercy / the more sharpe we shul fynde y
 iugemēt of god. Let mercy toward our brythern
 ouercome in vs worldly affectiōs / that in god mer-
 cy toward vs may ouercome iugemēt. So it shal
 come to passe / that we with greable mydes to ge-
 ther shal synge the mercyes of our lord for euer /
 acknowlegynge his mercyes aboue al his warkes.
 To whom be prayse and glory through al costis of
 the erthe for euermore. Amen.

¶ Warning to the reader.

A. the. vi. padge the first lyne almighty / rede almighty. The. vii. padge the
 ix. lyne / O father rede and father. B. the. viii. padge the. xix. lyne / for Trus-
 ty lyke as. x. rede: And as he is lest contumelious & blasphemynge agaynst
 a man that beleueth that he is nothyng at al / thā he that beleueth he is ex-
 ther

ther cruel or false: lyke wyse. *rc.* C. the. viii. padge the. viii. lyne/ bicause is
mercy/redebicause his mercy. E. the fyft padge the fyft lynerede/ Da-
uid nat in a fewe placis sayth. And where as it is is encliffed an halfe-
ny/ it is nat of ignoraunce/ but bicause they vse i Eng. to gyue halfe in almes.

A good table for them that shal rede this sermon and vnder-
stande nat Latin and frenche termes yfed in englishe.

Ascribe to yeld or dayme to one.
Accompted cast or rekened.
Assembled gathered to gether.
Attentuely inwardly markyng.
Abominable lothefome.
Ancient aged or olde.
Accept to take or allowe.
Anglicall myndes heuily myndes.
Affliction payne or grefe.
Added put or more layde to.
Augmenteth enlargeth maketh more.
Adouatrice a woman adoutrier.
Abandonyng is take for mysfynge.
Arbitrement wyse or opinion.
Abiecte lowe or outcast.
Accomplish hed done or fulfilled.
Amplifieth maketh more large.
Aduocate is a woman that ple-
deth causes or matters.
Briefely soone or shortly.
Benigne is he that well and wor-
thily rewardeth.
Bounte goodnes.
Brute vnywytty dulle or slowe.
Blaspheyme to speke ri/ or by leude
sayng to hyndreones honour.
Concerneth toucheth.
Confounded troubled or al out of
thesquare and ordre.
Compelleth constrayneth by force.
Commynyt to do syn is most vied.
Calamite wretchednes or grefe.
Comprehended perceyued or vn-
derstande.
Confidence sure hope.
Conquered got by fygth.
Composicion a treaty.
Crime syn blame or sklander.
Commendacion prayse.
Complecteth clappeth/ cōteyneth/
consydereth/ or remembreth.
Clemency mercy or pite.
Congregation a cōpany gathered.
Conuersacion maner in lyuynge.
Cōferred one thig layd to another.
Celebrate wourshipp or honour.

Carnal fleshye.
Cōtemplacion diligēt cōsideraciō.
Conformite similynes or shappe.
Contemner at naught.
Cōsisteth is whā the kyng sefōeth.
on a mānes goodes forfaiet.
Dedicate is a thyng done & gy-
uen bicause of honour.
Direct to leade shewe or dresse.
Distruction marrynge.
Distinction differēce or seperance.
Dimined demed or truly spoken as
wel of thynges present as past.
Discipline lernynge.
Difficile harde or vneasy.
Deiect cast or threwe.
Deprived put from.
Exciteth stereth or awakeneth.
Expedient profitable good necessa-
ry or behoueful.
Expresed shewed playne.
Eloquent fayre langaged.
Effectuous or effectual is it that to
do a thyng hath power and moost
worketh.
Exalte to please vp on hygh.
Expelled dryuen out.
Exudite wel lerned.
Excellent exceldynge.
Entreprised taken on hande.
Extollet auanceth lyfteth vp o:
preyseth.
Encountred met with.
Excesse more than inough.
Embraceth clappeth.
Employe exercise or put forth.
Enuiron compasse about.
Eternal euerlastynge.
Enormite out of measure.
Felicite prosperite or welthe.
fornicacion hoze hauntynge.
Fugitiue vanisshynglyghly.
Fruicion fruteful delite.
Fortifieth strengtheth.
humayne is what that longeth.
to mankynde.

Houible dreadfull or erkesome.
 Humilite lowlynes or mekenes.
 Incredible ynneth to be beleued.
 Infinite without ende.
 Interpretate expowne or declare.
 Iniury harme or wronge.
 Infamous yf named.
 Inhabitant is dwellers.
 Incontinent shortly or by and by.
 Ineffable vnspekeable.
 Incomparable without pere.
 Iniquite vnrightousnes/wikednes.
 Infirmitees sickenes or diseases.
 Insolent nat wont or vnyfed/and is
 take for proude presumtuuousnes.
 Indurated made hard or hardned.
 Liberal free or gentyl.
 Mortal is it that must dye.
 Misery sorowe or wretchednes.
 Multitude moche folke gethered.
 Miracle a maruayle or a wonder.
 Mystical figured.
 Mansions dwell ynges.
 Magnifie to crake or bofte.
 Monysmeth warneth.
 Memory remembrance.
 Mollifieth sonpleth tendreth/or
 maketh softe.
 Necessitees needis.
 Odious hateful.
 Obiecteth pntteth casteth or
 layeth agaynst.
 Prohibited let or forbyden.
 Prosecute is whan the mynde is
 bent towarde one to fauour hate or
 loue hym/to folowe the same.
 Preceptes teach ynges.
 Presumtuuous is he that taketh vpon
 hym that he ought nat.
 Pondred wayed or consydered.
 Pestilent myscheuous.
 Perdition losse.
 Perpetual styll or contynnal.
 Puissance myght or power.

Parabol a similitude or lyknes.
 Pieuent come or take fynt.
 Proceedeth holdeth on.
 Prescribeth ymitteth marketh or
 appoynteth before.
 Pleasantly gayly to ones mynde.
 Polluted beduried.
 Priuidge harme.
 Profounde depe.
 Prodigal riotous.
 Rude vnlearned.
 Redoundeth returneth.
 Reproche reproffe.
 Repeted reherfed or spokē agayne.
 Reconciled fauourably returned.
 Regarde beholde.
 Rapine extorcion.
 Resisteth withstandeth.
 Reduce to brynge in agayne.
 Redapmyng call yng agayne.
 Subtyl wply.
 Superstitiousnes or supersticion
 vayne deuocion.
 Seriously sadly or earnestly.
 Solemne customable.
 Satan as the dyuel/whiche is to
 say an aduersary.
 Stablysh he surely groude.
 Sagacite quicke al crafte.
 Scarbet in some places of Englaunde
 is called a dorre / In some other places
 a shernebud: it is lyke a hable bee/
 blacke/sleeth in the enemyng / & fat-
 leth in beaust is doung.
 Testimony witnes.
 Transitory that lyghtly goth.
 Temporal dur yng a tyme.
 Usely tel worth.
 Usurpe to take vpon.
 Veritable true.
 Violate breke.
 Vanquished overcome.
 wordes conceyued the fourme of
 another taken.

¶ Finis.

¶ Thus endeth the sermō of the excelsyg mercy of
 god. Imprinted at London in Fleetestrete in
 y house of Thomas Berthelet/nere to y
 Cundite/at the signe of Lucrece.
 ¶ Cum priuilegio a rege indulto.

10474

Erasmus, D.

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